

GUIDE
TO THE
SECOND YEAR'S COURSE OF STUDY
IN THE
YOUNG LADIES'
MUTUAL IMPROVEMENT
ASSOCIATION.

*PREPARED BY THE GENERAL BOARD OF THE YOUNG LADIES'
MUTUAL IMPROVEMENT ASSOCIATION, AND ISSUED
AS SANCTIONED BY THE FIRST PRESI-
DENCY OF THE CHURCH.*

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CONTENTS.

	PAGE.
General Officers of the Young Ladies' Mutual Improvement Association	3
Greeting	5
Instructions to Stake Officers	7
Care of Libraries	11
Books for Assistance in Study	13

THEOLOGICAL DEPARTMENT.

STUDY OF THE NEW TESTAMENT.

Lesson I.—The Book as a Book	14
Lesson II.—Genuineness and Integrity of the New Testament	15
Lesson III.—The Historical Books	17
Lesson IV.—The Didactic Books	18
Lesson V.—The Prophetic Books	19
Lesson VI.—Harmony of the Gospels	21
Lesson VII.—The Miracles	22
Lesson VIII.—Parables of our Lord	23
Lesson IX.—The Geography and Topography of the Holy Land	24
Lesson X.—Ethnology of the Jews and their Neighbors	25
Lesson XI.—Antiquities and Customs of the Jews	27
Lesson XII.—The Relation of the New Testament to the Ancient and Modern Scriptures	28

HISTORICAL DEPARTMENT.

Lesson I.—The Exodus	30
Lesson II.—The Entrance into "The Valley"	32
Lesson III.—New Settlements: Founding Industries and Enterprises	33
Lesson IV.—Indians and the Mormons	34
Lesson V.—Buchanan's Blunder	35
Lesson VI.—Mines, Railroads, Telegraph, Mercantile Institutions	37
Lesson VII.—Politics in Utah.—Woman Suffrage	38
Lesson VIII.—Organizations Completed	39
Lesson IX.—Death of President Young	40
Lesson X.—County History	41
Lesson XI.—Town History	41
Lesson XII.—Biographical	42

HOME MANAGEMENT.

Lesson I.—System and Order in the Home	43
Lesson II.—Cleanliness in the Home	44
Lesson III.—Clothing	46
Lesson IV.—Flowers	47
Lesson V.—Amusements and Social Duties	48
Lesson VI.—Cookery in the Home—Bread	50
Lesson VII.—Cookery in the Home—Vegetables	51
Lesson VIII.—Cookery in the Home—Meat	52
Lesson IX.—Sickness in the Home—Conduct in times of Sudden Illness	53
Lesson X.—Care of the Sick—Nursing	55
Lesson XI.—Sickness in the Home—The Preparation of Food for Invalids and Infants	56
Lesson XII.—Sickness in the Home—Emergencies	57

PHYSICAL CULTURE DEPARTMENT.

Introduction	60
Lesson I.—Swedish	62
Lesson II.—Delsarte	67
Lesson III.—	71
Lesson IV.—German	71
Lesson V.—German	72
Lesson VI.—Controlling	76
Lesson VII.—German	76
Lesson VIII.—Swedish	76
Lesson IX.—	78
Lesson X.—	79
Lesson XI.—Swedish	79
Lesson XII.—	80
Books recommended for Study in connection with Guide No 2	81

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PREFACE.

THE Second Year's Course in the Guide is here offered to the officers and members of the Y. L. N. M. I. A.

The studies are carried along in the same departments as were given in the First Year's Guide; some changes however as to nature of treatment being made. For instance, the practical nature of the Domestic Department is different from the theoretical studies given last year. But it is believed that this department will be none the less interesting and useful in consequence of this change. It is necessary that our girls should learn to dignify and raise their every day labors into the realm of science and art, for they are worthy such dignity and should receive the consideration at our hands which their importance merits. The Associations will be greatly assisted in the Domestic Department by the valuable papers which will be given in this year's *Young Woman's Journal*, under the direction of Mrs. May Talmage. All the Associations are requested to read and follow the instructions and plans there to be given.

The necessity of purchasing some books will be felt at once, especially in the Theological Department, but they will not be many or expensive. Some call has been made for a Literary Department, also a department for the study of ethics or morals, and this will be given in the *Journal*, so that any association desiring to take up either of these studies can do so. The next Guide will contain these and other departments. Miss Babcock has compiled her valuable lessons in Physical Culture, which will be added to this Guide to assist such of the girls as would like to use this delightful branch as a means of health and pleasure in their Associations. It is optional of course whether it be used or not.

Great care should be taken of your First Year's Guides, girls, as the instructions therein given are of every day importance, and further use for the Guide as a whole will be found in the future.

INSTRUCTIONS TO STAKE OFFICERS.

To Stake Presidents:

It is useless, sisters, for you to attempt the duties of your exalted callings among the maidens of Israel without the constant companionship of the Spirit of God; therefore seek earnestly the assistance of your Father. Study well the requirements of your office, then undertake them with fidelity and God-fearing trust.

We desire that monthly officers' meetings shall be regularly held in every stake; if you have attended to this in the past, we are confident that the good results of such a course will encourage you to continue the same; if you have neglected this requirement, we ask you to institute such meetings at once. At your first session, after receiving this GUIDE, bring the same to the attention of your officers, and arrange your plans for its adoption in every Association in your Stake.

The Stake President should be personally and thoroughly acquainted with the condition of every ward Association in her Stake, and she should ascertain by personal meeting and conversation, the spirit that animates every officer in the branch. To do this, she needs the spirit of discernment, which comes only by earnest devotion to faith and works.

It is your duty to arrange for quarterly Stake Conferences; and in setting dates for such gatherings, you should not fail to consult with the Presidency of your Stake of Zion. Be guided by their wishes and suggestions, for they are the authorities of the Priesthood. Extend to them and to the brethren generally an invitation to be present at your conferences. Too much importance cannot be attached to your duty of honoring the Priesthood of God on all occasions. Ever seek the counsel of the authorities and solicit their sympathy and support; and whenever any of them are present at your meetings, show to them the courtesy and deference due to their positions.

It is desirable that the Stake should be visited at convenient intervals by the representatives of the General Board. You should choose the time for such visits and then send an invitation to the President of the Board. She waits for that courteous request, and, arduous as are her many duties, she will always receive such invitation with pleasure, and will endeavor to render prompt response thereto.

Stake Presidents should hold themselves individually responsible for their Secretary's promptness in forwarding the regular reports to the General Board. We regret to say that this duty is oftentimes neglected. Blanks are furnished for the purpose of facilitating the making of reports, and these

should be promptly filled and forwarded. We earnestly request every Stake officer to take an active interest in this matter, but the President is looked to as the officer to give directions.

At the General Officers' meeting held in October, 1894, where every stake was, or should have been represented, it was decided to establish an annual contribution or membership fee of ten cents from each member, to be paid on or before September 12th, of each year. This amount should be forwarded by the different Associations to your Stake Treasurer, who should retain twenty-five per cent. for expenses of the Stake Board, and forward the balance to the General Treasurer before January 1st of each year. At this same meeting it was decided to have September 12th set apart as our regular annual day, to be observed by all the Associations throughout Zion. Such a day will serve to strengthen our Associations; the united prayers of the girls as they ascend on this day will certainly have a tendency toward good and give new life to the Mutual Improvement work.

Two counselors are given you as Presidents for your assistance; you should not fail to honor them in their positions. Consult with them on all Association business of an important nature, and particularly when any innovation is contemplated in the course of work. You should listen in all humility and meekness to the opinions of your aids, and then let your decisions be the result of "common consent." It is surprising to note the power for good which the trio of workers in the Presidency may exercise if they preserve strict unity and the spirit of sisterly love among themselves. As Stake Presidents, you have of course the privilege to choose your own counselors; let your choice be made in wisdom and with a spirit of earnest prayer; seek counsel from your Stake President in the Priesthood, and consult also with the Presidency of the General Board.

It is well to occasionally request your counselors to preside at conference meetings, thus giving them experience and affording yourself an opportunity to correct errors which might arise from their lack of practice in the duties of Presidency. This matter, however, rests wholly with the Stake President, and she would naturally direct as to the time and the frequency of this privilege.

The Stake Association Presidents should exercise a motherly interest in every ward Association, its officers and its members and likewise over all the young women in her Stake. When a vacancy occurs in the Stake Presidency of these Societies, the President of the General Board should be notified, and she, after consultation with the Presidency of the Stake, should appoint a new President. If a vacancy occurs in any ward Presidency, the Stake President, in connection with the ward Bishopric, should appoint the new officer.

To Stake Counselors:

Sisters, remember the title of your office; you are to be advisors and counselors to your President, sustaining her arms in the attitude of prayerful effort during the struggle against error. Be always ready to labor diligently in the duties to which you are appointed by your President. Remember that it is your special duty to be present at all Stake Conferences. It is the duty of the First Counselor to preside at the meetings in the absence of the President; the Second Counselor should preside in the absence of the other two members of the Stake Presidency. The other Stake officers would range in order as follows:—Stake Secretary, Assistant Secretary, Corresponding Secretary, Treasurer. Only when requested by the President is it proper for either counselor to preside in her presence; when so called let the counselor acquit herself with combined modesty and dignity.

As stated before, you are set to counsel not to lead your President. Do not always wait for the President, who may be busy and overburdened, to come to you; visit her occasionally, manifesting a spirit of willingness to assist; and pleasantly inquire if there be any matter in which you can help. Seek not to run ahead of your leader, neither linger behind, but stand abreast with her in your place and position. Avoid even the appearance of neglect in bearing your share of the burdens of office; be earnest, willing, and prayerful; thus may you become counselors in very deed. Read carefully the instructions given to Stake Presidents, all such have a bearing on your duties and callings.

To Stake Secretaries:

Secretaries should be prompt in attending Stake Conferences. If under exceptional circumstances you find it impossible to be present be sure to arrange that your Assistant Secretary or some competent substitute is there in your place. You should promptly record all minutes of proceedings; carelessness in this respect has resulted in the loss of very valuable records.

The records are a part of the permanent library of the Associations, and Stake Secretaries should carefully preserve these books in proper receptacles in which they can be locked. In this connection read the instructions under the heading "Care of Libraries." Among your most important duties is that of securing from the Ward Associations their statistical and general reports, and compiling these for use at Stake Conferences. You should forward your Stake reports early in each year to the secretary of the General Board. Some of our secretaries seem not to have awakened yet to the fact that a most important mission devolves upon them; but we trust

they will soon realize that their calling is an exalted one; and that carelessness or neglect therein is no more tolerable than in an organized quorum of the Priesthood.

In taking minutes, aim at conciseness, which will conduce to brevity. Brief but accurate synopses of proceedings will be sufficient; except when instructions are given by some authority in the Priesthood or by members of the General Board, in which cases as full and complete reports as possible should be made.

To Stake Corresponding Secretaries:

It is your duty to attend to all correspondence relative to Stake Association business, writing letters and sending notifications under direction of your Secretary or President. See that Ward Associations are provided in due time with notifications of approaching Stake Conferences. You have also the duty of taking and recording minutes in the absence, or during the disability of the Secretary and the Assistant Secretary.

To Stake Treasurers:

You should receive and carefully preserve all cash and other property paid into the Stake Association. You should pay the money only as directed by the Stake President through written orders signed by her. It is your duty to receive from the Ward Associations the regular membership fee of ten cents per year, which should be collected on or before September 12th; of the amounts so raised, you should retain twenty-five per cent, and send the balance to the Treasurer of the General Board, not later than January 1st of each year.

Instructions to Ward Associations:

Read carefully the instructions on the preceding pages addressed to Stake Officers; for all such are applicable to you in a greater or less extent. Your duties within your Ward are similar to those of Stake Presidents, Counselors, Secretaries, and Treasurers, for the wider field of the Stake.

It has become a custom in many Wards to entirely reorganize the Associations every year, installing new officers in all positions. This is entirely unnecessary and very undesirable. When you have secured a good President or other officer, efficient, willing, and hard working, retain her in that position, extend to her all the aid within your power to give. No Stake or Ward Officer should desire to remain in office if circumstances prevent the magnifying of that position; such a sister should resign and refuse to clog the wheel of progress.

The programme committee has proved a useless appendage to our organization, and we think it needless to continue such.

The rule has been that girls under 14 years of age were

ineligible for membership in the Y. L. M. I. A., but exceptions may be made in rare instances if the Ward President thinks it advisable.

It is certainly according to the spirit of our Association that the young ladies should hold their regular meetings among themselves, separate from the young men. Conjoint meetings should be held once a month. Under rare circumstances, the presiding authorities of a ward may deem it necessary that the Young Ladies' Association and the Young Men's Association should hold joint meetings all the time; in such cases the Secretary of your Association should call her roll at every meeting, taking full reports of the work done by your members that the exercises may be recorded in the Stake reports to the General Board. At conjoint meetings, also, your secretaries should keep full record of all exercises furnished by your Association.

CARE OF LIBRARIES.

Every proper effort should be made to found and maintain Ward and Stake Libraries. Associations should be willing to begin on a small scale and to add to their lists as fast as their circumstances will allow. The first aim should be to secure the Church works, then the text and reference books recommended in the GUIDE, together with any other good works. By arousing an interest towards the library among the people of your locality, many valuable donations may be secured; and oftentimes books which are put to comparatively little use in the family circles may be made of great advantage in the Association. Seek to provide the necessary book-cases or other receptacles for the proper storing of books; for people are much more willing to contribute books if they know such will be well taken care of and put to good use; and besides, the books should be carefully preserved for their own sake. In the absence of regular book-cases, a stout chest with good lock and key may be purchased for a small sum. Manuscript papers are a part of your library treasures, and these should be carefully filed, after reading, for future use. All records of the Association should be made a part of your growing library, and these, as already stated, should be preserved with scrupulous care. Aim to care for and to keep your own library, even if the collections be but small; and do not allow it to be absorbed by other organizations, else your stimulus for adding to the store of books will be taken away.

The books which you do possess are valuable only as they are used. Do not leave your volumes to moulder in the cases,

but read and study them, seeking enlightenment through prayer and earnest research as to their contents. Remember that many books which may come into your hands have been written by people who are not of the true faith, and many errors abound in their printed pages. Read, therefore, with earnest efforts to secure the assistance of the Holy Spirit, which is the spirit of true intelligence. In order to raise funds for the building up of Association libraries, donations may be solicited from members of the Associations and others and entertainments of an elevating character may be gotten up. Among those which we consider proper we name the following:

Concerts are always within reach, and besides being entertaining afford an excellent opportunity for the development of musical ability and talent which might otherwise lie dormant. Instrumental duets, pretty character songs, recitations produced as true to nature as possible can be introduced with good effect. Guitar and mandolin clubs, by a little effort on the part of the girls, headed by a competent, enthusiastic leader, will prove a source of unending pleasure and never-failing attraction for any kind of an entertainment. Quartettes, trios, choruses may often be produced successfully by children, or female voices alone, where other talent is unavailable. Cantatas and operas might brighten many an otherwise dull hour, and bring in the ever needful dollar at the same time.

The long evenings during the winter can be profitably and pleasantly employed by giving parlor entertainments. Not the production of common farce comedies that are even devoid of a moral, but some of the beautiful fairy tales and charming extravaganzas that are so replete with sweet melodies and catchy music. Tableaux, well selected, in which the figures are rightly costumed and properly posed, make an impressive picture and add beauty to the scene, while fan, parasol, and broom brigades, or a drill of Spanish cavaliers, would be quite a new and most surely an interesting feature of any programme.

We all like to dance, and especially our lovely, graceful girls, therefore a little diversion from the common every-day parties would create enough enthusiasm to swell the treasury without anyone feeling it individually. "Old-time" parties, with all the merry-makers attired as their grandparents used to dress, prove very mirthful affairs, or a "hard-time" ball, which, by the way, would be something out of the ordinary, and extremely funny. Invitations written on the heavy paper that comes from the meat market, the edge being beveled by the girls, would be quite appropriate; costumes, of course, prepared from the scantiest purse possible. "Bow" and "apron" parties are nice, or one in which bouquets are substituted, the gentlemen all paying a small price for the flowers of his choice, and getting as partner the lady who happens to choose the counterpart. "Guess parties" also help to break the monotony. There is quite a variety in this line,

for instance, the "weight party," in which each gentleman pays for his lady-love by the pound; "lunch" parties, where light refreshments are disposed of; "candy parties," affording every young lady a chance to display her art in the confectionery line; or "basket" parties, that give to the highest bidder a neat little basket filled with dainty luncheon; all these help to furnish amusement, and, if properly conducted, will prove an educator to the boys and girls who perhaps have small chance of becoming acquainted with social customs elsewhere.

County and ward fairs cannot with profit be forgotten; strawberry festivals we all like; a melon feast makes the most cynical smile, while rose luncheons, where we find appetizing viands with everything and everybody decorated by that sweetly-perfumed flower, help the participants to a state of paradise, and the deserving Association to a little cash. The same could be satisfactorily carried out with a change in the decoration, sunflowers or apple-blossoms being substituted, according to the season.

Annals, with recreation as the sole object, are pleasant experiences, with an occasional reunion or social sandwiched in.

Lawn Fetes embrace a great number of entertainments, and all could be entertained in a "field party."

Love of amusement in our girls is as natural as for roses to bloom in June. Presidents should feel it a special duty to direct this desire by providing legitimate and proper recreation and entertainment for their fun-loving girls. Make an educator of the ball-room, the theater, the excursion, etc., etc., choosing wisely her subjects, that each feature may be a measure of combining fun and profit, thus elevating taste and morals, while faces are bright, lips gay and hearts happy.

BOOKS FOR ASSISTANCE IN STUDY.

FOR THE STUDY OF THE NEW TESTAMENT:—An Oxford or Bagster Bible, if obtainable, will be all that is necessary in this department. If you cannot afford one of these, small books called "Helps to the Study of the Bible" containing all the information given in the Oxford Bibles, can be obtained from George Q. Cannon & Sons Co. Price, 50 cents. This can be used with any ordinary Testament or Bible.

FOR CHURCH HISTORY:—Whitney's History of Utah, Volume II, Bancroft's History of Utah, or a small book published by George Q. Cannon & Sons Co., called "Brief History of the Church," price 25 cents, paper. Any of these will serve as a text book for this Department.

FOR THE DOMESTIC DEPARTMENT:—Practical counsel from mothers and grandmothers, experienced cooks, and housekeepers, with plenty of home experiments and labors will furnish all the material necessary in this study. A good dictionary should be constantly in use to aid in understanding words and terms. This Department is designed to be filled with experiments and home tests. It is hoped each president will seek to add all the pleasing variety possible by devising original and individual work in this important and interesting department.

THEOLOGICAL DEPARTMENT.

STUDY OF THE NEW TESTAMENT.

LESSON I.—THE BOOK AS A BOOK.

The Old Testament, supposed to have been compiled by Ezra and Nehemiah in 432 B. C., was written upon sheets of parchment. Nothing written after that period is included in the canon of the Jewish Scriptures. From an historical standpoint, it presents unquestionable evidence of genuineness. The rite of Circumcision, the Passover, the feasts of Pentecost and of Tabernacles have been observed for thousands of years by the Jewish people. It is unlikely to suppose that any man or set of men could have secured the observance of these celebrations without divine authority patent to all participants at the time of their institution. So the books of Moses are evidently an actual transcript of events that transpired before the eyes of the generation that first accepted them. An inaccuracy or a false statement might have branded them as an imposture. (Deut. xi:2-8). The Apocrypha includes many beautiful and interesting facts and sayings. Its doubtful origin makes it an unsafe guide. It is, therefore, discarded by Jews and Christians, except for the study of manners and customs.

After the crucifixion of the Savior, four of His closest friends wrote, at different times, an account of His life, work and death. It was their testimony to the divinity of His mission upon earth. To these were added the Acts of the Apostles and their instructions to the branches of the Church and to individuals. These are called "The Epistles." The last book in the New Testament is the Revelation of St. John. It was written on the Isle of Patmos, and is largely prophetic in its nature.

Like other ancient writings, the New Testament has passed through some alterations in the hands of the various translators and compilers from the days of Jerome (A. D. 383) to the authorized version (A. D. 1611), translated by the order of James I., and used by us at the present time. We know that, to a certain extent, the prejudices and opinions of men have been allowed to influence translators. The Catholic version differs from that used by Protestants. Nevertheless it is a marvel that the writings are as pure and copious as they are. One of the strongest evidences of the genuineness of the New Testament is the wonderful manner in which it has been

preserved to the present time. The parchment upon which its books were originally written has all been lost. The oldest manuscript extant is a copy made as late as the fourth century, at which time apostasy had already impregnated the whole Church. Yet so careful has the Spirit been in the preservation of these most precious writings that the greater part of the book is divinely true and full of pure inspiration.

The internal and external evidences of the divinity of the Bible, its integrity, and its genuineness are numerous and incontrovertible. Wherever this book has gone it has spread light and truth. Rome arose after accepting the Gospel till apostasy crept in, and duplicity, ambition and greed took the place of humility, peace and unselfishness. Martin Luther was an inspired man, with a great mission to perform, that of opening the Bible to the nations of the earth. Skeptics, philosophers, poets and historians, no matter what their belief or unbelief, unite in declaring the Bible to be the most marvelous book ever produced. Various nations and peoples have their bibles: the Mohammedans have the Koran, the Chinese have the writings of Confucius, the East Indian has the sacred writings of Buddha. All of these, like the sayings of some modern wise men, are oftentimes inspirational and instructive; but, compared with the writings of the Bible, they are the reflected light of the moon contrasted with the glorious, self-centred, unchangeable effulgence of the sun.

Questions.—1. What is the meaning of the word Testament? 2. Who were Ezra and Nehemiah? 3. What had they to do with the ancient Jewish Scriptures? 4. What is the meaning of the word Scriptures? 5. Of the word Bible? 6. What is the Jewish canon of Scripture? 7. What do you mean by the "canon of Scripture?" 8. What is the Christian canon of Scripture? 9. What were the Jewish synagogues? 10. What is the Apocrypha? 11. How many books does it include? 12. How many books are there in the Old Testament, and what are their names? 13. How many in the New Testament, and what are their names? 14. What is an epistle? 15. What is the Apocalypse? 16. Give a brief account of the conversion of Constantine to the Catholic Church? 17. Who was Martin Luther? 18. Who and what are the Mohammedans? 19. Who was Confucius? 20. Who was Buddha?

LESSON II.—GENUINENESS AND INTEGRITY OF THE NEW TESTAMENT.

In order to command the attention of men and to merit belief, all ancient writings should possess two qualifications: (1) genuineness, i. e., they are the words of the persons whose names they bear; (2) integrity, i. e., they are virtually the unaltered writings of those authors. Another authority gives the following requisites for genuine ancient writings; every ancient document found in the proper repository, having no evident marks of forgery on its face, is presumed to be genuine and the burden of proof of its falsity devolves on the objector. We have, therefore, four points to consider in an-

swering the question: "On what grounds do you believe the New Testament to be true?"

(1) The authority upon which the Christian world has accepted the New Testament is to be found in a series of references and quotations from the well-authenticated writings of later scholars and historians. The names of the books and in some instances the names of the authors thereof are given by Christian writers, themselves the immediate successors of the Apostles. As early as the fourth century, the names of every one of the accepted books in the New Testament are given by several writers. (2) There is no manuscript of the New Testament nor any part of it, extant which was written within the first three centuries. Of the earlier copies there are various versions, some containing the New Testament, some the Old and the New Testament, and many only a portion of the New Testament. There are eight important Greek translations. The oldest of these is the manuscript called the Codex Sinaiticus, written in the language used in Jesus' day. It was obtained by the Russian traveler, Tischendorf from the monastery of St. Catherine, on Mt. Sinai, in 1859, and published at the expense of the Emperor of Russia in 1862. It contains the New Testament complete. Later discoveries, as yet unpublished, have been made at the same place. All manuscripts have been found where we would naturally expect them to be preserved, either among the monks or at the Vatican library in Rome. (4) No traces of forgery can be detected upon these various manuscripts, although some omissions are noticeable in each. It is also evident that some words are changed and mistranslated. Hence the statement of the Prophet Joseph in the Articles of Faith, "We believe the Bible to be the word of God, so far as it is translated correctly." The great evidence of the integrity of the whole is the scrupulous care with which each copy has followed the other copies and the jealousy with which each translation was guarded. The authorized version of the whole Bible was completed in 1611, by translators employed by King James, I. of England.

There are many versions of both the Old and the New Testaments, as well as some independent versions or testimonies made at different times and in countries widely separated. These are not mere copies of an original as the verbal differences amply attest. Their agreement in all essential points completely demonstrates the care with which the sacred books have been preserved, while it establishes their integrity as satisfactorily, as that of any other document.

Questions.—1. What is the meaning of the word qualifications? 2. What are the two accepted rules as to the genuineness of ancient writings? 3. What can you say as to the genuineness of the New Testament? 4. What can you say as to its integrity? 5. Why would we expect the manuscript of the New Testament to be found at Rome or in monasteries? 6. What would stamp writings as a

forgery? 7. There were eleven English versions of the Bible; name them. 8. What is the Syriac version? 9. What is the Septuagint? 10. What can you tell of the Latin versions? 11. What were the eight most famous copies of the New Testament? 12. When did St. Jerome revise the Septuagint? 13. What can you tell of the early authors who speak of the writings of the New Testament? 14. In what century was the Syriac version made? 15. What is the Codex Sinaiticus?

LESSON III.—THE HISTORICAL BOOKS.

The historical parts of the New Testament are found in the Four Gospels, and in the Acts of the Apostles, which are partly historical and partly didactic, forming as it were a link between the Gospels and the Epistles. Matthew was a Hebrew, a publican and collector of tolls at Capernaum before he was chosen by the Savior as an apostle. He gives the human descent of the Savior and writes evidently to convince his countrymen of the divine mission of our Lord. Mark, who was also a Jew, was an evangelist. Although not an apostle, his intimate association with both Peter and Paul gave him ample material with which to write his graphic and enthusiastic account of our Savior's ministry and death. Luke is supposed by some to be of Gentile parentage. This is open to grave doubts as his style and words prove him to be a Jew. At least he was a scholar, and his gospel is polished and shows an intimate acquaintance with the polite and elegant language of the Greeks. Luke gives us much accurate information which the other gospels do not contain, as the birth and early life of the Savior as well as of John the Baptist. Luke was not one of the apostles, but was an evangelist. He was also a physician as is proved by his descriptions of the various diseases that were healed during the ministry of the Savior.

John, who wrote the fourth and last Gospel is supposed to be the son of Zebedee and brother of James. He is the favored apostle whom "Jesus loved" and his account of the ministry of Christ is full of the spirit of love, of forgiveness and of mercy. John was also the author of the Book of Revelation and was the apostle to whom Jesus alluded to as the one who might tarry upon the earth until He came again. He gives the most complete account of the last few important days of the Savior's life.

The Acts of the Apostles was written by Luke. After the day of Pentecost the Gospel was spread abroad and thus the influence and power of the Church extended into surrounding countries, which event was soon followed by persecution. Most of the apostles were martyred during the first century, John alone, as is well authenticated, living at least a hundred

years after the birth of Christ. That apostasy had crept in before the apostles passed away is evident from Paul's Epistles to the Corinthians and that a general apostasy was to follow is shown by Peter in his second epistle and in the epistle of Jude.*

Questions.—1. What is the meaning of the word gospel? 2. What history is related in the four gospels? 3. What in the Acts? 4. What were the labors of a Publican among the ancient Jews? (See Glossary of Antiquities) 5. Where is Lake Tiberias? 6. Read the first chapter of Matthew. 7. Who was Joseph? 8. Who was Mary? 9. Quote the passage in which Matthew was first called by the Savior. (See Subject-Index) 10. Quote the passage where he is named as one of the twelve apostles. 11. Who was Mark? 12. What is an evangelist called in this day? 13. What was Mark's name previous to his acceptance of the Savior's call? 14. Who was Luke? 15. What was his office in the Priesthood? 16. In what language was the preface to his gospel written? 17. Who was John the Baptist? 18. In what way was his life connected with the Savior's? 19. What was the Priesthood held by St. John? 20. What was his office? 21. Which of the apostles were with Jesus at the time of His crucifixion and received a last message from His lips? (See John the apostle in the Subject-Index.) 22. Who was Peter? 23. When was he called to the ministry? 24. Who was Paul? 25. Relate the story of his conversion. 26. What was the character of Peter? 27. What that of Paul?

Note.—A sketch or lecture on the birth, life and death of the Savior, would be an aid to the proper understanding of this lesson.

*These epistles are both short and may be read with profit at the close of this lesson.

LESSON IV.—THE DIDACTIC BOOKS.

The epistles contain much doctrine, and give as well a plain picture of the life, circumstances, and conditions of the early Christians. They are addressed some to branches of the church, some to individuals and a few of the shorter ones to the church generally. Paul was the author of most of them. These epistles represent Paul as a man of unwavering integrity, and full of fiery zeal and burning eloquence. The Prophet Joseph's picture of Paul, as given in the "Gems" in the Compendium, is an interesting addition to the character study of this wonderful man. The one epistle written by James, the brother of our Savior, is full of plain, practical directions as to the life of a Christian. Here, too, is the glorious passage which inspired the boy-prophet, Joseph, to go into the woods to ask wisdom of God, who giveth liberally and upbraideth not.

The two epistles of Peter the head of the church after the ascension of the Savior, are eminently practical and full of simple, strong counsel as to daily acts of purity and holiness. John's three epistles abound in love and brotherly

kindness. We should serve God because we love Him is the constant admonition of this meek and pure apostle. Love, not fear, rules the universe. The brief epistle of Jude, who is supposed to be a half-brother of the Savior is fraught with rebuke for the apostasy which had already crept into the church. Nothing can be more profitable than a close study of all these beautiful epistles, for they are filled with godly counsel, and their teachings are as necessary to latter-day as well as former-day saints. There is nothing in all recorded literature, excepting, of course, the beautiful sermons and sayings of the Savior, superior in style, eloquence and beauty to the matchless written discourses.

Questions.—1. What is an epistle? 2. How many epistles of Paul are contained in the New Testament? 3. Where is Rome? 4. Who were the Corinthians? 5. How was Galatia settled and by whom? 6. What can you tell of the Epistle to the Ephesians? 7. Under what circumstances was the Epistle to the Phillippians written? 8. What is the substance of the teachings given in Colossians? 9. Where was Thessalonica? 10. Who was Timothy? 11. Who wrote the Epistle to Titus? 12. Who was Philemon? 13. What are the contents of Paul's Epistle to Philemon? 14. Quote the passage in James which Joseph the Prophet opened to in the Bible, when he was troubled as to which church was ordained of God? 15. What was the character of Peter? 16. Relate the history of John the beloved disciple. 17. What can you say as to the teachings given by Jude?

Note.—A lecture sketch of the life and character of Paul would be a fine addition to this lesson.

LESSON V.—THE PROPHETIC BOOKS.

As Jesus was the great subject of prophecy, so was He an illustrious prophet Himself. He said: "Now I tell you before it come, that when it is come to pass ye may believe that I am he." (John xiii, 19.) Not only did Christ foretell His own passion, death and resurrection, the betrayal by Judas Iscariot and denial by Peter, but He foretold that His disciples should be endowed with power from on high to speak with tongues and work miracles that they should go into all nations and publish the gospel unto the uttermost parts of the earth. He foretold the persecutions and sufferings which His disciples should undergo and particularly by what manner of death Peter, in his old age, should glorify God. Especially vivid were his prophecies concerning His rejection by the Jews and the calling of the Gentiles. His prophecies concerning the destruction of Jerusalem and the desolation of Palestine were fulfilled in the time of the generation to whom he preached. These things were most of them contrary to all human appearances and impossible to be foreseen by human

prudence or effected by human power alone; and He must be acquainted with the hearts of men, and with the direction and disposition of future events, who could foretell them with such certainty and exactness.

The marvelous prophecies and visions recorded by John, while he was a prisoner on the Isle of Patmos, are full of sublime hope and promise. They are not studied much by the world as a key is needed to unlock their glorious mysteries. In order to fully understand their foundation, one must be at least partially acquainted with the life and habits of the Hebrews, which supplied John with many of his images and comparisons. There is ample evidence of the genuineness of the Revelation by the testimony of those writing immediately after the production of the treatise. The style is rich and sometimes obscure, and the meaning of the whole could never be gathered except by revelation. The Prophet Joseph (Doctrine and Covenants, Sec. 77) gives a number of very valuable keys and answers to questions on the revelation. They will bear exhaustive study. Most of these prophecies are yet to be fulfilled, and this is so conceded by most of the Christian world. What the prophecies of Daniel were to the Jews, this revelation is to us—full of something obscure, yet sure and powerful promises. The Jews read the prophecies of David, Isaiah and Daniel concerning the Savior and yet did not accept Him when He came "in Bethlehem of Judea" (Micah v: 2), "born of a virgin" (Isa. vii: 14), a "root of Jesse" (Isa. xi: 1-10). He was to be a stumbling stone and rock of offense (Isa. xxviii: 16); "a stone which was set at naught" (Ps. cxviii: 22-33); "rejected by the builders" for "seeing they may see and not perceive" (Isa. vi: 9). He "opened his mouth in parables" (Ps. lxxviii: 2) and the people understood not. "He was numbered among the transgressors" (Isa. liii: 12), and "was led as a sheep to the slaughter" (Isa. liii: 7, 8). "They parted his raiment among them" (Ps. xxii: 18). His last words: "My God, why hast Thou forsaken me?" (Ps. xxii: 1) was a repetition of the cry of King David, and even then He was not understood nor believed.

So it is: we need the pure inspiration of God to comprehend the wonderful promises, prophecies and sayings in this wonderful book of all books—our Bible. How great are our blessings, when we reflect that we have the voice of revelation continually in our midst, and that this gospel is the key to all the mysteries of heaven and earth. It affords pleasure to the child, and furnishes food for profound study and research for the oldest sage. President Woodruff's constant counsel to the young is to read the scriptures. Let our girls, humbly and prayerfully, accept this wise counsel.

Questions.—1. What is the Apocalypse? (See dictionary.) 2. Relate the history of John the Revelator? 3. Who was John, the beloved disciple? 4. Where is the Isle of Patmos? 5. What is banishment? 6. What jewels are spoken of in Revelation? 7. Tell what you know of the genuineness of these writings?

Note.—Let the President read the questions in Sec. 77 of the Doc. and Cov. and have one or more of the girls read the answers.

LESSON VI.—HARMONY OF THE GOSPELS.

Perhaps the strongest internal proof of the genuineness and integrity of the four first books of the New Testament, is furnished by the harmony which marks these testimonies of four men, (as some small inaccuracies sufficiently attest), at various times, and perhaps at different places. With possibly the exception of John, each wrote without an opportunity of reading that which had been written by the others. Nothing could more firmly establish the unity of the life and mission of the Savior than the faithful repetition by four of His disciples of the chief events which distinguished His brief yet most important career. The accuracy and nicety with which the parables, sayings, events, facts and miracles are related by two, three and sometimes all four of the writers would inspire either the gravest doubt or the most complete confidence. Doubt then is put to flight by the very inaccuracies and the different points of view from which two men see and record the same circumstance. A careful study should be made of the tabulated events arranged under the title "The Harmony of the Gospels." Beginning with the Divinity of Christ, His Birth and Childhood, the table carries on the mission of John the Baptist, Christ's First Appearance, First Public Speaking, First General Circuit, Second Year's Ministry, Third Year's Ministry, The Last Passover, The Seven Last Words (or sentences) of the Savior, The Great Forty Days, ending with the Appearance of Christ After His Resurrection.* In this table all the outlines of the birth, life, death and resurrection of the Savior are collected, with references to all events wherever recorded by the authors of the gospels. Side by side occur references to each or all of the four authors, and even a slight study of these references serves to convince one of the impossibility of forgery in the mighty chain of evidence. In the mouths of two or three witnesses, says the law of Mount Sinai, shall the truth be established. And so it is.

Questions.—1. Where was the annunciation of the birth of John the Baptist made? 2. By whom and to whom? 3. What is the meaning of the word annunciation? 4. Where is Nazareth? 5. Who was Elizabeth? 6. Relate the

circumstances attendant upon the birth of our Savior. 7. What were the Wise Men? (See Glossary.) 8. Who was Herod? 9. What was his history? 10. Describe the Temple at Jerusalem. 11. What right had John to administer the rite of baptism? 12. What was the Jewish Passover? (See Glossary.) 13. What is a miracle? 14. Where is Galilee? 15. What can you say of the sermon on the Mount? 16. Who were the twelve apostles? 17. What were their names? 18. What is a parable? 19. What was the transfiguration? 20. What was the Feast of Tabernacles? (See Glossary) 21. What is the difference between a discourse and a speech? 22. Repeat the Lord's Prayer. 23. Who was Pontius Pilate? 24. What was his character? 25. Relate the story of the crucifixion. 26. To whom and under what circumstances did Jesus make His first appearance after His resurrection? 27. What were the last instructions of the Savior prior to His ascension?

* Let these ten important periods in the history of the Savior be assigned to ten of the girls to speak or write about. They should give principal events, localities, etc., included in the period, with references to chapter and verse where recorded.

LESSON VII.—THE MIRACLES.

The proper meaning of the word miracle is a deviation from the known laws of nature; not an effect contrary to laws but the action of higher laws, as yet unknown—a power superior to the ordinary forces of nature. Such were the miracles of our Savior. In all the wonders performed not one was useless or accomplished merely for show. The sick were healed; devils were cast out; the deaf, dumb and blind had the missing sense restored; the multitude was fed; the storm was stilled; money was found in the fish's mouth for a specific and necessary purpose, and He walked upon the sea to reach His troubled disciples in a tempest-tossed sea.

In His forty days' fast He had apparently obtained the power to conquer self and to use his gifts and knowledge chiefly for the good of others. A noticeable fact in the study of the miracles is the overwhelming number performed in the healing of the sick. Is there not a lesson in this to the Latter-day Saints who possess the same keys and priesthood? And that other greater, more sublime lesson—that of seeking for power that good may be done to others—the great unselfishness which is the true Christ spirit. The manner and method by which miracles can and should be performed are told plainly in Matt., chap. 17, ver. 14-21, especially in the twenty-first verse. The power by which they are performed is the power of God, through the priesthood, that priesthood which is after the order of Melchisedek, as is beautifully shown in the 110th Psalm, especially verse 4; and in Hebrews chap. v; the whole chapter explaining the secret of the great powers and strength of Christ. The germs of all these gifts and blessings are within the souls of Zion's children. Let

the girls respect the priesthood and themselves, learning the spirit and meaning of the Gospel, exercising faith in increasing measure day by day, and it shall be well with them in time and in eternity.

Questions.—1. What is law? 2. Name the first miracle performed by our Savior, and relate the circumstances attendant thereon. (See Harmony.) 3. What was the science which deals with such phenomena as water being converted into wine? 4. What is a leper, and how did he live among the ancient Jews? (See Subject-Index.) 5. On what occasion, and for what purpose was the money found in the fish's mouth? 6. How many healings as recorded in the Bible did Jesus perform? 7. Read the list of miracles recorded in one gospel only; those recorded in two gospels; those in three, and the one narrated in all four gospels. 8. How many Priesthoods are there, and what are they called? 9. Read the one hundredth and tenth psalm. 10. Read chapter v in Paul's Epistle to the Hebrews.

Note.—This lesson could be profitably closed by the verbal testimony of any of the girls who have seen or known of miracles being performed in these latter days.

LESSON VIII.—PARABLES OF OUR LORD.

The Jews were a simple-minded, practical people, to whom the discourses of an elegant Greek would have been addressed in vain. Jesus knew their temperament, and addressed them in the language of the parable. The habits and incidents of daily life and intercourse served Him as a vivid accessory to the doctrine which He wished to fasten upon their minds. A bare truth might be forgotten, but, clothed in a well-told story, the moral lurking in every line and phrase, the lesson would never fade from their minds. So He employed the parable, that "he who had eyes to see" might see, and also that "the wayfaring man, though a fool, need not err therein."

The beauty and glory of the Gospel, the universality thereof, the gradual growth of spiritual powers, the joy in heaven over repentant sinners, God's claim to our services, the story of the Gospel and its final restoration to the earth, with His second advent—all these and many more beautiful and important principles and precepts are taught by the parables of our Savior. They are of course subject in a greater or less degree to individual interpretation; but a prayerful reading of them will make the meaning clear and beautiful. In connection with this subject, the lesson on the topography and geography of the Holy Land, together with a knowledge of the antiquities of the Jews is necessary.

Questions.—1. What is a parable? 2. What can you say as to the relative value of the parable as opposed to simple reasoning as a mode of instruction? 3. Relate the parable of the tares and the wheat, and show what doctrine is therein inculcated. 4. How many parables are recorded in one Gospel only?

5. How many are there related in two? 6. How many in three? 7. What is the parable of the ten talents? 8. What is its moral? 9. What was a talent among the ancient Jews? (See Table of Jewish Money.) 10. What is the parable and lesson of Lazarus and the rich man? 11. What was a Pharisee? (see Ethnology of the Jews.) 12. Relate the parable of the Pharisee and the publican. 13. What can you say of the parable of the house builded upon a rock? 14. Did the Jews irrigate the crops as we do? 15. What was their method of sowing? 16. What are the climate and conditions necessary for the growth of figs? 17. Relate the parable of the fig tree and the summer and give its application.

Note.—To close this lesson let one of the girls be appointed to write an original parable, illustrative of some well-known principle or precept.

LESSON IX.—THE GEOGRAPHY AND TOPOGRAPHY OF THE HOLY LAND.

No adequate understanding of any history can be gained without a knowledge of the formation and character of the countries inhabited and described. Much less can we make the wonderful story of the Divine Man a natural, simple story of real life without a proper study of the geography of the Holy Land and the ethnology of the Jews. One of the first requisites of students of the New Testament is a good and accurate map of Palestine, with the travels of our Savior, and afterwards the journeyings of the Apostles, traced by each student as he follows in the history. It is not possible for our girls to visit this historical and beautiful country; but relief maps of Palestine and of the city of Jerusalem can be made. These, together with a careful study of the descriptions of towns and countries, lists and descriptions of rivers, lakes, mountains, animals, birds, reptiles, insects, trees, plants, metals, precious stones, music and musical instruments, and money mentioned in the Bible, or indigenous to Palestine, given in the "Helps" will afford a plain and valuable picture of the country inhabited by God's chosen people, and the home of His only-begotten Son. This is a labor of years. At least a general view of these things can be taken, and a general knowledge of the climate, face of the country, products and fruits can be obtained by a short study of these interesting facts. Large family and church Bibles often contain valuable pictures of towns and places, as well as of articles or utensils worn or used by the Jews.

Questions.—1. What is the geography of a country? 2. What the topography? 3. What is the meaning of the word ethnology? 4. Where is Palestine? 5. What is the climate of Palestine? 6. Describe the city of Jerusalem. 7. What is the history of the town or fortress of Jerusalem? 8. Where is Syria? 9. Describe the mountain ranges of Syria and Palestine. 10. What is the physical formation of Syria? 11. Of Palestine? 12. Where is the Dead Sea, and what is its nature? 13. Where is the Sea of Galilee? 14. What

can you say of the city of Damascus? 15. Where is Bethsaida? 16. Describe Capernaum. 17. Where is Nazareth? 18. What history attaches to the little town of Bethany, and where is it? 19. Describe Bethlehem. 20. What can you tell of Jericho? 21. Where was Mount Olivet? 22. What is our English name for the Bible jackal? 23. What can you say of the Bible goat? 24. What was Jonah's fish as spoken of in the Bible? (See Aquatic Animals.) 25. What was the gnat spoken of in the New Testament? 26. What can you tell of the gopher wood used by Noah in building the ark? 27. What are lentils? 28. What minerals abound in Palestine? 29. What was the use of silver by the ancient Jews? 30. Name some of the precious stones of the Bible? 31. How many kinds of musical instruments are mentioned in the Bible. 32. What was the length of a Sabbath day's journey? 33. What was the natural day of the Jews? 34. What was the value of a gold shekel? 35. What is the American value of the sum for which Judas betrayed our Lord?

LESSON X.—ETHNOLOGY OF THE JEWS AND THEIR NEIGHBORS.

Modern ethnologists differ with the old geographies, which gave four distinct types or races of men. They were the Mongolian or Chinese, the Caucasian or white man, the Ethiopian or negro and the American Indian. Modern ethnologists have three original races, the descendents of Ham, the Turanian and negroes; the descendants of Japhet, the Aryans or Indo-European, and the Semitic, including Hebrews, and perhaps Chinese, with Assyrians, Arabs and all the surrounding families or nations. However, these conclusions are all uncertain as they are based mainly on philological evidence. The Bible certainly tells us of the three sons of Noah who overspread the whole earth (Gen. ix, 19) and undoubtedly the three races thus originated have since been altered and the race lines almost obliterated, as in the case of the American Indian. These are a branch of the Hebrew race, degenerated and degraded through their own perverse disobedience. The inhabitants of the promised land previous to the time of Moses were descendents of Ham. They had huge bodies, strong limbs; were coarse, dark-skinned and ignorant. The desert countries bordering on Palestine were inhabited by descendents of Ishmael, Amalekites and Idumeans, of whom the Arabs are probably descendents. Mixed with these, perhaps of the same race, were the Midianites and the Moabites and Ammonites, who were descendents of Abraham's nephew, Lot. The Egyptians are plainly Hametic and so were the lower and coarser Ethiopians. The Persians were an entirely distinct nationality, probably of Japhetic or Aryan origin. They were full of energy, push and progress. So lively and so much inclined to culture and refinement were they that they were called "The French of the East." The Sythians and Parthians were of the lowest Hametic type, although, owing to their contact with the

Semetic races around them, the Parthians were the more civilized of the two. The Greeks and Romans are said to belong to the Aryan race. Some ethnologists have claimed these to be originally Semetic, but this is not so probable as that they are of Japhet. Their character, habits and history are too well known to need any comment. It should be noted, however, that, in contrast to the Jews, who have always been spiritual minded and measurably obedient, the Greeks and Romans come of a race of skeptics, philosophers, and beauty-lovers, sensual, worshipers of mental rather than spiritual progress. This has been their character from the earliest dawn of history. Let the student judge whether the Christian religion has not suffered at their hands the same effects as have followed them in all ages. The Latter-day Saints are not descendents of these peoples. They are generally of Israelitish blood and descent, as is confirmed by their patriarchal blessings. The true Gentile race is restive at restraint, seeking after intellectual rather than spiritual riches, proud, sensuous, selfish and ambitious.

The various sects and parties among the Jews at the time of the Savior were technical and full of acrimonious railing at each other. The most noted and numerically strong of the sects were the Pharisees and the Sadducees. The Pharisees lived by the letter of the law and were very straight-laced and pious outwardly. The Sadducees showed the influence of their Greek-Roman conquerors and, denying any revelations or traditions subsequent to Moses, they gradually argued themselves into the belief that there was no resurrection, no visible or actual God, and no valid reasons to prevent them from being corrupt, selfish and licentious. The great council of the Jews, composed about equally of Pharisees and Sadducees had almost absolute authority among them. The power of life and death, however was retained by the Roman emperors. Thus it was that Pilate was appealed to for an order for the Savior's crucifixion.

Questions.—1. What is the science of ethnology? 2. Who was Noah? 3. Who were his sons? 4. Who was the progenitor of the American Indian? 5. Who was Ishmael and what was his story? 6. Where is Egypt? 7. What is the modern name of the Ethiopian? 8. Describe the country and inhabitants of the Promised Land when Joshua conquered it. 9. Who were the Greeks and Romans? 10. When did the Christian religion come in contact with the Romans? 11. What are the characteristics of the Jewish race? 12. Who was Ephraim? 13. Who were the Essenes? 14. What were the Herodians? 15. What did the Pharisees believe? 16. Who were the Proselytes? 17. What can you say of the Publicans? 18. Who were the Sadducees? 19. The Samaritans? 20. What was the nature of the Sanhedrim? 21. Who were the scribes? 22. What was the Keneseth or Synagogue?

LESSON XI.—ANTIQUITIES AND CUSTOMS OF THE JEWS.

The habits and manners of the Jews were as different from our own as their climate and national character would suggest. They lived in an even and mild climate. The face of the country was varied and beautiful and the people partook, more or less of the influence of surrounding nations. Their customs for births, marriages and deaths were peculiar to themselves, and, in many instances, their modes of life and their dealings with each other were prescribed by divine law. The study of this subject as given in the helps and in many other Bible glossaries and commentaries, is very instructive. The various restrictions and exact requirements of the Levitical law will be found on careful study to be in harmony with the laws of hygiene, sociology and philosophy. The Jews after the time of Ezra, grew more and more particular about the observance of the strict "letter of the law," and constantly less careful as to the "spirit of the law." The idea was to exact always, "an eye for an eye." Consequently the various rites and ceremonies were observed with greater pomp and ceremony year by year, while the inner spirit which was the foundation of the rite was allowed to languish and finally die, smothered by the weight of outer observance. Here again is another lesson which every member of the Church can study profitably. "The letter killeth, but the spirit giveth life," says Paul to the Corinthians. The Savior and after Him the apostles, well understood this glaring inconsistency among the Jews and Jesus repeatedly cried out, "Wo unto you Pharisees," and, "Wo unto you Sadducees." It is not only deeply interesting but necessary to become acquainted with the various habits and customs of this "chosen" but now "despised" people. To know what was an "altar" and the description of the "arks" spoken of in Noah's and Moses' dispensations, are valuable aids to our understanding of the history of the Jews. Modern revelation gives us aid in this study, as, for instance: the definition of the office of an "apostle" given in the glossary is weak and unsatisfactory, while the Doctrine and Covenants tells us they are "special witnesses to the name of Christ in all the world." Again, no definite information is given as to those holy relics, the Urim and Thummim in the glossaries. Joseph Smith describes these sacred gifts, and the Book of Mormon gives us definite and exact information as to their history and final disposition. Studied therefore with the aid of revelation and inspiration these facts as historical data are most valuable and interesting.

Questions.—1. When were the Jews first so called? (See Subject-Index under Jews) 2. Who was the first man called a Hebrew? (See Subject-index.) 3. What is Oriental? 4. How were marriage ceremonies conducted among the Jews? 5. How and where did they bury their dead? 6. What was the Jewish

sentiment in regard to having children? (See Gen. ch. 33, verse 5, also Psalm 127 and 128; Proverbs 17.) 7. What was a Jewish bed? 8. How were Jewish books written? 9. Of what were bottles made? 10. What was their bread? 11. What was their butter? 12. What was the camel's hair in which John the Baptist was clothed? 13. What was a coat? 14. How did the Jews view dancing? 15. When was crucifixion introduced among the Jews? 16. What are the garments (or clothing) worn by the Syrians? 17. What is the meaning of the word "hell?" 18. What manner of houses did the Jews build? 19. What was a Jewish inn, where the Savior was born? 20. What were the lanterns used, and how did they use them? 21. What was the milk spoken of in the scriptures? 22. What were the mills? 23. What were their necromancers and observers of times? 24. What were their oracles? 25. What manner of ovens did the Jews use? 26. What were their pillows? 27. How did they plough? 28. For what purpose did they have pools? 29. What were the attitudes for various prayers? 30. What further information can you add to the glossary's definition of "priests?" 31. What were the Jewish salutations? 32. Describe their ships. 33. What were their shoes? 34. What was the tabernacle? 35. Describe the writing and dining tables. 36. When and how was the temple built? 37. Who were the "wise men?" 38. What writing materials had they? 39. What was the Levitical Law?

LESSON XII.—THE RELATION OF THE NEW TESTAMENT TO THE ANCIENT AND MODERN SCRIPTURES.

It is desirable to call the attention of the student who has taken the lessons preceding this to the position occupied by this wonderful record of the Savior of the world, the New Testament. The Old Testament was a preparation, and a constant prophecy of His coming in the meridian of time. The modern Scriptures, the Book of Mormon and the Doctrine and Covenants, are incontrovertible testimonies that He did come, and that His purposes were accomplished. "In the mouth of two or three witnesses shall the truth be established." These three witnesses, the Old Testament, the New Testament, and the Book of Mormon, establish beyond all doubt the claim of our Lord and Master upon this world and its inhabitants. The study of His life and character is to us the most necessary of all studies. Therefore, we should strive to understand Him as He is portrayed by His own friends in their gospels. Then turn to the Book of Mormon, where His loving care is extended to the "other sheep of His fold," and afterwards search in the mines of ancient prophecies and promises recorded by the old Hebrew prophets, and the clear and simple revelations concerning Him given to the Nephite seers. Let each student choose for this year's home reading the New Testament, and the presidents can call for monthly reports as to the chapters read.

Questions.—1. How many books are there in the New Testament? 2. What are their names? 3. How many are historical? 4. How many didactic? 5. How many prophetic? 6. Where were these writings found? 7. When were they

first bound with the Old Testament? (See Versions of the Bible.) 8. How many books are there in the Old Testament? 9. What are their names? 10. Who wrote the Book of Mormon? 11. When and how was it translated? 12. Who was Joseph Smith, and what was his history? 13. Who wrote the Doctrine and Covenants? 14. What is the Doctrine and Covenants? 15. By what gift were the truths in the ancient and modern scriptures given to men?

Note.—This lesson should be closed with a paper on the New Testament, being a review of what has been studied herein. One written on the Old Testament, and one on the Book of Mormon would also be excellent and instructive.

All the questions asked in these lessons can be found some in dictionaries and the rest in the "Helps to the Study of the Bible," in Oxford Bibles as well as in the separate book to be had (for 50 cents) at the *Juvenile Instructor* office. This little book could be bound in with any common Bible at this office, at less cost than the two books.

HISTORICAL DEPARTMENT.

HISTORY OF UTAH.

LESSON '1.—THE EXODUS.

REFERENCES: Whitney's History of Utah; Bancroft's History. Life of Brigham Young; Life of Heber C. Kimball; Autobiography of Parley P. Pratt, and other accepted works by President Woodruff and those who participated in the event.

The Twelve, who were absent from Illinois at the time of the martyrdom of the Prophet Joseph Smith, upon receiving news of that sad event, hastened to Nauvoo. Sidney Rigdon was the first counselor to the Prophet, although Joseph had rebuked him and had retained him in position only through sympathy of others. Rigdon claimed the right to conduct the Church as its guardian. The Church repudiated the claim and sustained the Twelve Apostles, with Brigham Young at the head, as leaders of the people.

The completion of the Nauvoo Temple was attended by bitter persecutions, which resulted, in 1846, in the exodus of the Mormons from Illinois. The journey westward was slow and difficult. At Garden Grove and at Mount Pisgah, Iowa, temporary settlements were made. While at Mount Pisgah, the call of the President of the United States for five hundred men brought about the enrollment and organization of the Mormon Battalion. The famous march of this body of men has been seldom if ever equalled.

The winter of 1846-7, was passed by the pioneers in Winter Quarters. In April, 1847, began the grand march across the almost trackless desert west of the Mississippi. That order might be maintained, companies were duly organized and the travelling camps were as well governed as an incorporated municipality. It was about this time that President Young had the prophetic vision of a tent settling down in a valley which he had never seen. This vision afterwards, July 24, 1847, enabled him to definitely locate the first settlement of the Saints in Salt Lake Valley.

During the period of pilgrimage the Sabbath was scrupulously observed. Occasional amusements were provided and provision was made to meet emergencies in a wild and Indian country. Roads were made; bridges built; farms opened; protection from Indians and wild beasts was provided for; distances were measured and recorded at suitable intervals.

We have accurate accounts of the daily march and incidents not alone from private journals, but from the published records of the appointed historian of the company, Willard Richards, from the geographical and astronomical diary of the journey, by Prof. Orson Pratt, from the published record of distances and descriptions by William Clayton and the notes of Presidents Young, Kimball and Woodruff, are most copious as to this interesting and unique portion of their personal experiences. When the Pioneers reached Green River, June 30, they were met by Samuel Brannan, who endeavored to induce President Young to go on to California and there settle. But the wise leader remembered the "place of refuge" in the Rocky Mountains, spoken of by the Prophet Joseph Smith, and to this was added the testimony of his own vision of mountainous vales which should form the home of the children of Israel. It was at the same place that Col. James Bridger tauntingly made the offer of \$1000. in gold for the first bushel of wheat or ear of corn raised in Salt Lake Valley. But in spite of the discouragements and obstacles in the way, the inspired leader with his God-fearing company, kept the one end in view—the valley by the Dead Sea of the west.

Questions.—1. Where were the Twelve at the time of the martyrdom? 2. Describe the occasion upon which Sidney Rigdon asserted his claim to lead the Church. 3. Who were the members of the Quorum of the Apostles at that time? 4. When and under what circumstances was the temple at Nauvoo completed? 5. When did the Saints leave Nauvoo? 6. What can you tell of that first night when the Saints encamped a few miles across the river? 7. What was the fate of Nauvoo and of those Saints left behind? 8. Where was the first stopping place of the Saints, and what were their labors at this point? 9. What was the route taken by the Saints? 10. Why was their travel slow? 11. Describe the location of Mount Pisgah. 12. What was the reason given by the government for the call for the Mormon Battalion? 13. How was this call received by the Saints? 14. Describe briefly the journey and experiences of the Mormon Battalion. 15. Why did the Saints go into Winter Quarters? 16. What place did they select for this purpose, and how was the place arranged? 17. When and under what circumstances did the pioneers leave Winter Quarters? 18. Describe the organization of the Pioneers. 19. What was the conduct of the Indians through whose country the company passed? 20. Who was Col. Bridger? 21. What occurred on his meeting with the pioneers, June 28? 22. What is said of the man who urged President Young to settle in California? 23. Why did President Young persist in his determination to seek a refuge in the Rocky Mountains? 24. Under what circumstances did the Prophet Joseph speak of the Rocky Mountains and what did he say?

LESSON 2.—THE ENTRANCE INTO "THE VALLEY."

Sterile and forbidding was the appearance of the valleys of Utah, in the year 1847. Great Salt Lake had been discovered about 1820, and prior to the advent of the Pioneers, some adventurers had crossed the great desert into California and Oregon. None had thought of remaining in the parched and barren vales of Deseret.

The Pioneers camped in East Canyon, July 22. Apostles Orson Pratt and Erastus Snow preceded the main company on horseback. On July 24, President Young and the main body of the Pioneers entered Salt Lake Valley. Irrigation, plowing and planting were immediately commenced. The first Sabbath spent in the valley was one full of prophetic suggestions. During the ensuing week exploring parties were sent out to report the condition of valleys, soils, timber and grass. President Young headed an expedition to visit the shores of Great Salt Lake. The site of the temple was chosen, and the city and lands adjoining were platted and arranged by President Young and his associates. So the week's labor in the valley produced marvelous results. A portion of the Mormon Battalion came to the Pioneer settlement, July 29. The first bowery for public meetings was erected by Captain Brown's men. A fort was erected as a protection against Indians. Then Brothers Ezra T. Benson and O. P. Rockwell were sent back to meet the next companies from Winter Quarters.

Captain Brown soon left Salt Lake and returned to California, when gold was first discovered by the Mormons, to secure the pay due the Mormon Battalion. The first child born in Utah was a girl. Later a large company of men started back to the Missouri, to prepare their families for the journey to the Valley the following season. In August, President Young and others left Salt Lake for Winter Quarters. He met the second company of Pioneers at Big Sandy River. Other companies of Pioneers were encountered at various points. Winter Quarters was reached October 31, 1847. The Saints who remained in the Valley spent a winter of mingled pleasure and discomfort.

Questions.—1. Describe the appearance of Salt Lake Valley when first seen by the Pioneers. 2. Who claim the honor of first discovering the Great Salt Lake? 3. Why were Apostles Pratt and Snow sent ahead of the main body of the Pioneers? 4. Why do we celebrate July 24th as Pioneer Day instead of July 22nd? 5. When and by whom was the first plowing done in Utah? 6. Who were the speakers and what were the topics of discourses on the first Sabbath after the entrance into the Valley? 7. What men were sent out to explore the surrounding country soon after the arrival? 8. What was their report? 9. What was the original plan of the city and the Temple Block? 10. What was the personnel of

the Mormon Battalion which arrived in the valley July 29? 11. What kind of buildings were the first meeting houses of the Saints? 12. What had been accomplished at the expiration of one week in the valley? 13. Where was the "old fort" situated? 14. What was the message sent by President Young through Ezra T. Benson and O. P. Rockwell? 15. Relate the circumstances attendant upon the journey of Captain Brown to California. 16. By whom and in what way was gold discovered in California? 17. Who was the first child born in Utah? 18. Under what circumstances did the first death occur? 19. What was the purpose of the company that returned to Missouri under the leadership of Captains Rappelye and Roundy? 20. What advice was given by President Young to the Saints just prior to his leaving Utah to return to Winter Quarters? 21. What companies were met, and at what points, by President Young's returning party? 22. Describe some of the conditions of the Saints in Utah during the winter of 1847-8. 23. Relate the incident of Sister Harriet Young and the Indian.

LESSON III.—NEW SETTLEMENTS: FOUNDING INDUSTRIES AND ENTERPRISES.

The history of the years '47, '48, and '49 is filled with the beginnings of places and industries. The valleys near Salt Lake were explored and some of them were opened to settlement. Davis, Weber, Utah, Sanpete, Juab and Tooele counties were created, named and settled. In the spring of 1848, while the hungry Saints were awaiting anxiously the fast ripening crops, a devastating horde of crickets, threatening the pioneers with starvation, swept down upon the fields and farms. Prayers for relief were continuously offered up, and in answer thereto came a cloud of beautiful white birds—the saviors of the people. Utah, being so far from all other civilization, was obliged, for a short time, to manufacture her own currency. During the fall of 1848 President Heber C. Kimball prophesied to the scantily clothed, half-fed pioneers that, in less than three years, goods and provisions should be sold in Salt Lake cheaper than on the streets of New York. In 1849, a local civil organization, having been effected the previous year, the people petitioned Congress to be given a Territorial government. During the same year the Perpetual Emigration Fund Company was instituted.

The year 1850 was important for the following events: The *Deseret News* was established, with Willard Richards as editor; the University of Deseret was created and liberal provision was made for its support; the first post office was established and a mail service inaugurated (July); in answer to the petition of the preceding year, the Territory of Utah was created and Brigham Young was appointed the governor. Some of the judges and other officials sent to Utah by the federal government were men of unsavory character and of aggressive and tyrannical dispositions. Their conduct resulted

in misrepresentation and political complications. In 1852 Utah petitioned Congress for a Pacific railway.

The Social Hall, erected in 1852-3, served for many years as the center of amusements, theatricals, entertainments, lectures and balls being of frequent occurrence in this commodious and historic building. During this period merchandising expanded and several prominent and successful men began their business career. The consecration of the ground upon which was to be erected the Salt Lake Temple was effected by President Young and the Apostles in the winter of 1852-3, and on April 6, 1853, the corner-stone of that great building was laid with imposing ceremonies.

Questions.—1. Under what circumstances was Davis county settled? 2. Give the facts connected with the settlement of Utah county; of Weber county; of Sanpete county; of Tooele county. 3. Who or what gave to each its name or title? 4. What pest came nearly destroying the crops? 5. Describe the deliverance of the modern Children of Israel from one of the modern plagues. 6. What was the original currency of the people and how was it supplemented? 7. What was the first form of government in Utah? 8. Give a description of the methods and uses of the Perpetual Emigration Fund. 9. Where and by whom was the first newspaper in Utah published? 10. Under what circumstances was the University of Deseret established? 11. Give a brief history of that institution from that day to this. 12. When and how was the Territory of Utah created? 13. Who was Brochus and what are the facts connected with his sojourn in Utah? 14. Give an account of the beginning of dramatic entertainments in Utah. 15. Name some of the early merchants of Utah and tell where they carried on business. 16. Who planned the Salt Lake Temple? 17. Describe the ceremonies of laying the foundation stones of the Temple.

LESSON IV.—INDIANS AND THE MORMONS.

The policy of President Young in dealing with the Indians was, in his own terse words, "Feed them; don't fight them!" But the willfulness of some people made occasional trouble between the Indians and their white brethren. The first trouble occurred in Utah Valley. A brief war resulted in the loss of lives and the destruction of much valuable property. In the summer of 1853 another Indian outbreak was occasioned through the imprudence of a Spaniard, Pedro Leon, aided by the quarrelsome Walker and the Utes. Sanpete was the scene of considerable trouble and uneasiness. Much against his wishes, Governor Young was obliged to put the settlements in a state of aggressive defense. At Summit, in Parley's Canyon occurred the second engagement. Fillmore was also the scene of a brief encounter. The Gunnison massacre was a most shocking affair. A Pauvante was killed by a party of Gentile emigrants who were camped at Fillmore. The Indians retaliated by murdering Lieut. Gunnison and his party in Sevier

Valley. The people mourned the loss of a valued friend and a good man in the death of Lieut. Gunnison.

Events of importance and interest occurred during this season. In 1854 the grasshoppers did great damage to the crops. During the same year Col. Steptoe was appointed Governor of Utah, in place of Brigham Young, whose resignation was demanded by the government; but Col. Steptoe declined the honor and, with prominent Gentile residents, petitioned for Governor Young's reappointment, which was granted. Vindication of Governor Young's state and Indian policy is amply afforded by the results of after years. The death of Willard Richards was followed by the appointment of Jedediah M. Grant as Counselor to President Young.

The years 1854, 1855 and 1856 brought great hardship to the Saints. The failure of crops in 1854-5 caused a famine, and many suffered greatly. There was some trouble with the Indians in Tintic, and three parties crossing the plains in 1856 met with disaster from the same source. The handcart emigration of that year closed with a heart-rending scene of suffering and death, caused by the early and rigorous winter. The most notable death of this unfortunate year was that of President Jedediah M. Grant, which took place December 1.

Questions.—1 What was the principle underlying the expressed policy of President Young in dealing with the Indians? 2 In what way did some of the people disobey the counsel of President Young in regard to the Indians? 3. Relate the cause and consequences of the outbreak in Utah Valley. 4. Describe the engagement on Provo River. 5. What was the character of Pedro Leon? 6. Who was Walker? 7. Describe the Sanpete Indian war. 8. Where and under what circumstances occurred the second Indian engagement? 9. What caused the trouble in Millard Co.? 10. Under what circumstances was the Pauvante Indian killed, and by whom? 11. To what did this lead? 12. State the facts of the Gunnison Massacre. 13. What injured the crops of 1854-5 and what was the result? 14. Who and what was Col. Steptoe? 15. What can you say of the state policy of Gov. Young? 16. Give the historical results of Pres. Young's manner of dealing with the Indians. 17. Narrate a few incidents connected with the life of President Willard Richards. 18. What was the character of the man who succeeded him in the quorum of the Presidency? 19. Describe the events connected with the Tintic war. 20. Who was Almon W. Babbitt and what was the cause of his death? 21. Narrate the incidents connected with the first hand-cart emigration. 22. Give an account of the last company of hand-carts that crossed the plains in 1856 as told by the survivors of that company.

LESSON V.—BUCHANAN'S BLUNDER.

Through the misrepresentations of corrupt government officials, Pres. Buchanan was persuaded into sending an army to Utah to quell the alleged Mormon disturbance. The Saints were peacefully celebrating their Pioneer Day at the head of Big Cottonwood Canyon, when the news of the approaching army was suddenly brought. President Young received the

intelligence quietly, but declared that he would not allow any army or mob, armed or otherwise, to take the lives and homes of this people as they had done in the past. The home militia was at once made ready to protect the people, and Echo Canyon, the gateway of the Territory was carefully guarded. Captain Van Vliet vainly endeavored to make peace between the two parties. Brigham Young was legally governor until his successor was lawfully installed. The winter of 1857-8 was filled with excitement and apprehension for the Mormons and with vexation and discouragement for the troops who were wintered at Camp Scott, (Fort Bridger.) Col. Thos. L. Kane, interviewed President Buchanan in Washington, which resulted in his setting out to Utah to act as a mediator. He conferred with Governor Young and secured from him and from the leaders of the people, promises looking toward a conciliatory settlement of affairs. Then he went to the troops and persuaded the newly-appointed governor, Alfred Cumming, to accompany him to Salt Lake City. A peaceful welcome greeted that official; but the people remembered too well the wrongs and sufferings of Illinois and Missouri to trust the promises held out to them with regard to settling troops near Salt Lake City. Accordingly, led by their president, a general move south was made by the inhabitants of the northern settlements, and when the troops passed through the city, they found it deserted and silent. General Johnston, with his soldiers, marched peaceably beyond Salt Lake and finally located forty miles southwest, in Cedar Valley. Camp Floyd was built as a home for the army.

Peace once more restored, the courts went into full operation. Gov. Cumming proved himself a friend to the people among whom he dwelt. Johnston's coming into Utah was in some respects a blessing to the community. War between the Northern and Southern States broke out in 1861. The federal troops were called to the East, and Camp Floyd was abandoned.

Questions.—1. Who was Judge Drummond? 2. What were the incidents connected with his sojourn in Utah? 3. What was the reason troops were sent into Utah? 4. Describe the celebration of July 24, 1857, at the head of Big Cottonwood Canyon. 5. Who brought the news of the approaching army to President Young, and how did the men obtain this news? 6. What was the course of President Young on the receipt of the news? 7. What was his determined policy of dealing with the troops? 8. Relate the circumstances of Lot Smith's adventures in connection with the occupation of Echo Canyon. 9. What can you tell of Capt. Van Vliet? 10. How were the Mormons engaged during the winter of 1857-8? 11. What were the U. S. Troops doing during that season? 12. Where was camp Scott? 13. Who was Gen. Johnston? 14. What was the story of Col. Kane's acquaintance with the Mormons? 15. What was the mission he undertook at this period? 16. How did he succeed in that mission? 17. Relate the story of Gov. Cumming's entrance into the city and his interviews with President Young and the people. 18. Why were the People determined to move south? 19. What were the impressions created in the minds of the officials and upon the Eastern press by this general exodus of the Saints? 20. Where is camp Floyd? 21. What was the character of Gov. Cumming? 22. What good did the United States' troops do Utah? 23. What was the Civil War?

LESSON VI.—MINES, RAILROADS, TELEGRAPH, MERCANTILE INSTITUTIONS.

The misunderstanding between "Mormons" and "Gentiles," begun by the Buchanan blunder, continued to bring forth the fruit of trouble and distress. Many government officials assumed the task of crushing not only the Mormon religion, but, where a pretext offered for prosecution or persecution, its adherents as well. In 1862, Congress passed an anti-polygamy law, which was believed by the majority to be unconstitutional. It was so deemed for years by the Saints, and suffering was endured and money was spent in testing its constitutionality.

The telegraph line across the continent was completed in October, 1861. This gave an impetus to every industry in the territory. In 1863 followed a general movement towards the opening of the mines; yet the advice of President Young to the Saints, on this subject, was as wise then as it had been ten years before. The constant friction between Mormons and non-Mormons was augmented by wily politicians and greedy lawyers. Utah continued to knock at the doors of Congress for admission to the Union, and was as often denied. Considerable trouble with the Indians occurred in 1865 and '66. The long projected and much desired transcontinental railroad was completed in May, 1869, and this event was celebrated with enthusiasm. Local lines soon followed the great enterprise and Utah could shake cordial hands with the extreme East and the distant West. The great Zion's Co-operative Mercantile Institution was established in Salt Lake City, in 1868-9, with a number of similar but smaller institutions in wards and settlements. From that time on a salutary check from rapacity in mercantile corners has been exercised by this institution throughout Utah. The Deseret University was resuscitated in 1868, under the superintendency of Dr. John R. Park. Other schools sprang up rapidly all over the Territory. Today Utah stands third in the educational status of the States and Territories. The death of President Heber C. Kimball occurred in this year.

Questions.—1. Relate some of the circumstances connected with Gov. Harding's administration. 2. Who was the author of the anti-polygamy law of 1862? 3. Who was the projector of the Deseret Telegraph line? 4. What was the counsel given by Pres. Young in regard to mines? 5. When did the Territory apply the second time for admission into the Union? 6. What were the details of the Black Hawk War? 7. Relate the incidents connected with the completion of the great overland railway. 8. What local roads were built afterwards? 9. What was the history and purpose of the co-operative movement throughout the Territory? 10. Under what circumstances was the Deseret University inaugurated, and what is the story of that institution? 11. What was the Deseret Alphabet? 12. Give a brief account of President Kimball's life.

LESSON VII.—POLITICS IN UTAH.—WOMAN SUFFRAGE.

The rapid influx of non-Mormons into the Territory, caused chiefly perhaps by the opening of the mines, and the hatred manifested by most of the outside element, was productive of unhappy results. The law was used as an instrument of prosecution and persecution. Most unhallowed acts committed in the past were charged to Mormons, and they were hunted and imprisoned on the weakest of testimony. The Judge McKean raid was notorious for its bitterness. President Young was arrested, and for several years he was harassed and his money spent by the men who hated him as the Jews hated the Savior. The political situation partook of the same heated element. There were no national politics in Utah for years; only two local organizations, the People's Party and the Liberals. Repeated efforts were made by the Liberals to obtain the power to crush out of existence the people and their party. Occasionally men like Governor Axtell and Judge Emerson came, who were more just and fair-minded in the discharge of their duties. Marshal Maxwell was especially vindictive in his efforts to over-ride the Mormon people. In 1870 the Legislature granted to women the elective franchise. This measure was urged by the non-Mormons, who assumed that the women of Utah were slaves and would grasp at the opportunity to obtain liberty at the polls. Great was the consternation when it was found that the Mormon women preferred to be governed by their own husbands and brothers. Some women were elected to office and a broader view of life and equality was obtained during the fourteen years that ensued. Women attended quietly to their elective duties. Some began the study of law and other professions. As they continued to cast their votes for sober, industrious, upright men, the "carpet-baggers" began to be alarmed lest there should never be a chance for themselves in Utah. President Young was illegally robbed and imprisoned in some court cases, and in his last years he was harassed and annoyed by the slowly-drawn-out proceedings. The famous Reynolds case was taken up in 1875. One of the notable events of this year was the visit of President Ulysses S. Grant to Salt Lake City.

Questions.—1. What was the cause of the bitterness existing between Mormons and non-Mormons in Utah? 2. What was the character and history of the Liberal party? 3. Who were Geo. R. Maxwell and Judge McKean? 4. What were the Cragun and Cullom Bills? 5. Relate the circumstances connected with the "Pratt-Newman" discussion. 6. What were the actions and desires of Gov. Shaffer? 7. What was the Wooden Gun rebellion? 8. Under what pretext was President Young arrested in 1871? 9. Who was Thos. Hawkins? 10. What were the circumstances connected with the Robinson murder case? 11. Who composed the Palestine party and what was its purpose? 12. Who was elected to Congress in 1872? 13. How was Tooele Co. captured by the Liberals? 14. Who was Ann Eliza? 15. What were the facts of her case against President Young? 16. Under what circumstances was the franchise given to the women? 17. When was it given? 18. What was the Reynolds case? 19. Describe the visit of Pres. Grant to Utah.

LESSON VIII.—ORGANIZATIONS COMPLETED.

Although crowded with care and anxiety during the last years of his life, President Young set about the same uplifting work for women which had engaged the last attention of the Prophet. The Relief Societies, organized by the Prophet Joseph Smith, were set in order. They were established in nearly every ward in Zion, and organized in Stakes with a presiding board. In 1869 President Young, through a meeting called in his own house, formed the nucleus of the Young Ladies' Retrenchment Societies, now known as the Young Ladies' Mutual Improvement Association. A Retrenchment Society was formed in 1870. In 1875 the name was changed and a complete organization followed. The organization of the Young Men's Associations followed this movement, and in two years nearly every ward in Zion had its Y. L. and Y. M. Associations. Sister Eliza R. Snow was the great mother and promoter of these associations for women. In 1874 the corner stones of the St. George Temple were laid by President Young and other leading authorities.

That spring the movement known as the "United Order" had its inception. Several branch organizations were effected before the general organization at Salt Lake City, May 9th, 1874. President George A. Smith died in 1875. The basement of the St. George Temple was completed and dedicated on New Year's day, 1877, and on April 6th, 1877, the dedication ceremonies of the whole Temple were held. The initial steps to complete stake organization were begun at this conference. St. George Stake was the first to be set in order.

On his return trip to Salt Lake, President Young stopped at Manti and with his associates consecrated the ground for the Manti Temple site, April 25. On May 18 another temple site was consecrated at Logan. President Young gave instructions that these temples as well as the one at Salt Lake should be speedily pushed to completion.

Questions.—1. What are the Relief Societies? 2. Who organized them and when? 3. Give a brief history of these societies. 4. Under what circumstances were the Retrenchment Societies begun? 5. What is the history of this Society? 6. When and under what circumstances were the Young Men's Associations formed? 7. Who is one of the greatest of woman organizers known in the history of the Latter-Day-Saints? 8. Give a brief outline of her life and labors. 9. Under what conditions was the St. George Temple built? 10. Why were there two dedications? 11. What is the United Order? 12. What is the history of its inception in Utah in 1874 and '75? 13. What was the character of President Geo. A. Smith? 14. What is a Stake organization? 15. What were the title and labors of the chief officers in a Stake or County prior to the complete organization of the Stakes of Zion? 16. Name the stakes which Pres. Young set in order a short time prior to his death. 17. What Temple sites were dedicated in 1877?

LESSON IX.—DEATH OF PRESIDENT YOUNG.

The life and labors of Brigham Young drew to a close in the summer of 1877. His days were filled with energetic labors until the night of August 23, 1877. His last conversation upon this earth was held with Sister Eliza R. Snow in relation to sending east a party of women missionaries. His sickness was sudden and acute; only five days elapsed between the first attack and his peaceful death, which occurred August 29, 1877. His last words were, "Joseph! Joseph! Joseph!" His mind was clear and his vision open to the dear ones from the other side of the veil who came to accompany him home. The funeral was attended by thousands of people and all Israel mourned and was sore bereft. No greater testimony could be given of the power of God which is continually upon this Church than in the peaceful resignation with which the people bore their loss and accepted without dissenting voice the next leader and prophet, John Taylor, who followed.

President Taylor's administration of church affairs was marked by the calm dignity of his own character and the continued prosperity which attended the people. His constant advice to keep out of debt and to refrain from speculation, was, like much of the advice given by his predecessor too wise and exalted for erring man to choose. During his presidency, June 19, 1880, Sister Elmina S. Taylor was appointed President of the Young Ladies' Mutual Improvement Associations of Zion.

The closing years of President Taylor's life were marred by the bitter and cruel persecutions for plural marriage. His life was closed in exile and under painful circumstances. He died a martyr to the truth, July 25, 1887. Wilford Woodruff succeeded him as President of the Church and with the dedication of the Salt Lake Temple, in 1893, an era of peace dawned upon Utah and her long-harrassed people. In the fall of 1890, President Woodruff issued a manifesto suspending the practice of plural marriage. The realization of Statehood finds all parties in Utah glad to enter upon a new era of peace and prosperity.

Questions.—1. What was the character of Brigham Young? 2. What are some of the incidents of his early life? 3. Of his middle and later life? 4. Under what circumstances and when did his death occur? 5. What was the last conversation he held on earth? 6. Describe his funeral and the services connected therewith. 7. Who was his successor and why? 8. What is the law of succession in the Priesthood? 9. What was the character of President John Taylor? 10. What notable incident in this man's life connects him with the death of the Prophet Joseph? 11. What are the facts connected with the last persecutions of the Saints? 12. When did President Taylor die? 13. Who succeeded him as President of the Church? 14. Give a brief sketch of the life and character of Wilford Woodruff? 15. Why was he the next President of the Church? 16. Describe the dedication of the Salt Lake Temple. 17. What important declaration did President Woodruff make on that occasion. 18. What is the purport of the Manifesto? 19. Give the facts connected with our entrance into the Union of States.

LESSON X.—COUNTY HISTORY.

(The sources from which information can be gleaned for this and succeeding lessons, will be old *Millennial Stars*, the *Deseret News*, Whitney's History of Utah, George A. Smith's various published sketches, biographical and historical, and the details furnished by old residents of the county. These sketches should be carefully written and preserved, as they will furnish valuable data for the future historian.)

Questions.—1. Who discovered the section of country in which you live? 2. When was it explored and by whom? 3. Who were the first settlers? 4. Where was the first house built? 5. Did the people of your county ever have trouble with the Indians? 6. What are the incidents connected with that trouble? 7. Who was the first child born in your county? 8. Whose was the first death? 9. What changes have been made in the location of your county seat? 10. What was the census of your county in 1890? 11. What is it today? 12. Who was the first Probate Judge in your county? 13. Who have succeeded him in that office? 14. Who was the first President of your Stake? 15. Who were the first High Councilors? 16. Who now compose your Stake Presidency? 17. Your High Council? 18. Relate some incident connected with the settlement of your county. 19. When was the Stake organization of your Relief Society first completed? 20. Who were its officers? 21. Who now hold these positions? 22. Who were your first Stake officers for the Y. L. M. I. A.? For the Y. M. M. I. A.? 23. When was the Primary organized in a Stake capacity? 24. Who were then, and who are now its presiding officers? 25. When was the stake organization of the Sunday Schools effected? 26. Who compose its Stake superintendency? 27. What are the relative numbers of men and women in your Stake? 28. How many children are there? 29. What was the origin of the name of your county? 30. State the office and duties of the District court held in your Judicial district.

LESSON XI.—TOWN HISTORY.

(Answer questions given in the preceding lesson, inserting ward and town in place of stake, county, and district; bishop in place of president of stake; ward officers, instead of stake boards of various organizations.)

Questions.—1. Who were the first settlers in your town or settlement? 2. Did the people of your town ever have trouble with the Indians? 3. What are the incidents connected with that trouble? 4. Who was the first child born in your town? 5. Whose was the first death? 6. What was the census of your town in 1890? 7. What is it today? 8. Relate some incident connected with the settlement of your town? 9. When was the ward organization of your Relief Society first completed? 10. Who were its officers? 11. Who now hold these positions? 12. Who were your first ward officers for the Y. L. M. I. A. 13. For the Y. M. M. I. A.? 14. When was the Primary organized in a ward capacity? 15. Who were then, and who are now its presiding officers? 16. When was the ward organization of the Sunday School effected? 17. Who composed its ward superintendency? 18. What are the relative numbers of men and women in your ward? 19. How many children are there? 20. What was the origin of the name of your town?

LESSON XII.—BIOGRAPHICAL.

(Let short sketches of three prominent men and three prominent women in Utah be written or delivered by six students for this lesson. Carefully preserve such writings. The lesson could be varied by the girls giving short autobiographical sketches of their own lives. The most invaluable interest for history and its useful offspring, biography, will thus be aroused in all who take part in these exercises. Much care should be exercised in preserving all such records.)

HOME MANAGEMENT.

LESSON I.—SYSTEM AND ORDER IN THE HOME.

Without some regularity in the daily and weekly duties of the home little peace and comfort is to be obtained. While order and system are natural with some people; their acquirement is possible to every one. Nature works with exactness; governments are necessarily based on order and system; all public institutions are conducted with reference to exactness of time and place. If this were not so, it would be impossible for men to mingle in anything but confusion and dismay. It is quite as necessary that households shall be governed in the same beautiful manner. There may be various plans upon which the system of a home can be based; there is only one principle which can produce system either within or without the home, and that is regularity. A day for washing, one for ironing, one for sweeping, and one for the weekly cleaning should be chosen. If it ever be necessary to change that particular day, a full study of the rest of the week's work should be made, and the work properly adjusted and arranged to meet that change. The first requirement of Christian parents who wish to regulate the household, is to set apart a portion of each day for the observance of private and family prayers. These should properly occur at least twice a day, in the morning and again in the evening. The time set therefore is usually just before or immediately after the family meal. The meals should be served on time. A most healthful as well as pleasant habit of order is to have an hour for retiring and an hour for rising. A mother should not burden herself with every care and responsibility in the home, she should share these with each child according to age and sex. No child, either of the rich or poor, should pass the age of five years without having a regular allotment of chores and work, increasing as strength and age permit. Some very clean housekeepers are also sometimes disorderly, while some systematic housekeepers are not very neat. The proper method is a happy blending of neatness and order. It would be well for a housekeeper to take down in pencil, at least once a week, an inventory of duties—spiritual, mental and temporal. This should extend in the case of young girls to their trunks, bureaus and closets. In the case of the house-wife, it should cover all her household, a searching inquiry of any hidden faults, to be followed by a thorough inspection of every closet shelf and drawer in her home. Those things not right spiritually should be made so. All stores and clothing should be properly aired and straightened. Some women make an altar of their

houses upon which they offer up a constant sacrifice of steaming suds and industrious broom. We are not upon earth to keep a house, but to make a home, and unless a woman carefully watches herself, she may be as apt to give her family unhappiness from an over-clean house as from an over-dirty one. Moderation is the secret of true happiness and health.

Questions.—1. Upon what principle are the laws of the universe founded? 2. Why do nations appoint times and seasons for the performance of duties? 3. What would be the result if schools were to begin any hour between eight o'clock and noon? 4. What is habit? 5. How is it acquired? 6. Why should you seek to cultivate good habits? 7. What are clocks for? 8. Why is it necessary to know the time? 9. What is the difference between order and neatness? 10. In what way do you regulate your own time through the day?

Note.—Let one of the girls give, either written or oral, the story of an orderly and neat household. Let another relate some incident showing some unhappiness or disaster, which might result from a disorderly or ill kept home. One girl may describe the proper way to air and make a bed, another may describe the proper and improper way to sweep a floor.

LESSON II.—CLEANLINESS IN THE HOME.

When our mothers made things about the house shining and clean, it was largely because they enjoyed the appearance of spotless order; but we have in addition to this impulse, the knowledge that all sorts of dirt and filth harbor tiny microbe organisms, which are sometimes deadly poisons, and which may produce disease and death. So now we put our well scraped dishes into hot suds, rinse them afterwards in clean hot water, and we know the cloth upon which they are wiped should be clean, not alone because of the comfort, but also because a sour, dirty dish towel may be a source of positive danger. Then, we carefully wash out the dish pan with scalding suds lest the tiny rim of grease around its edge shall succor the foe. We sweep the room carefully to remove dust and bits, and then patiently dust off mantles and furniture with open windows, shaking the dust cloth out of the window that our little enemies may be scattered in the air outside, and thus be made harmless by the purifying of the glorious sunshine. Closets are cleaned faithfully and often not only that they may be neat to the eye, but also that dust germs, and annoying moths and other insects may be kept out of our homes. In washing our clothes, we not only use hot suds to scrub them with, boiling them in the same that they may be clean and white, but we know, too, that heat destroys the germs, which may be imprisoned in all soiled things, while the life giving sunshine destroys the last vestige of disease in the clothing. Thus our clothes are washed, cleaned, whitened, and dried, while heat, soap and sunlight have destroyed the tiny micro-organisms, which in the case of contagious diseases can be held for years in soiled and worn clothing. We air our beds as well that the particles of refuse from

our bodies may oat flout of the opened windows, as that the beds themselves may smell fresh and sweet. Twice a year, carpets are removed, shaken and hung in the sunshine, floors, paint, woodwork are scrubbed and cleaned, thus renewing in the house the atmosphere of cleanliness and order, yet at the same time we are acting as sanitary officers by purifying the walls and floors, and bringing in the aid of soap, sunlight, and water to put to rout all the deadly germs that may collect on forgotten door lintels and in the corners of the walls. Nothing outside the house which would harbor flies or create disorder should be allowed. Not only are rags and other decaying substances in the yard an offense to the eye, they are a menace to the health, for they may breed and even generate terrible diseases. All closets should be supplied with ashes and no person should leave the closet until he has covered all deposits with this deodorizer thoroughly. No bones, or meat scraps, or game dressing, such as chickens or fish entrails or blood, or bloody water should be thrown upon the ground unless immediately covered with ashes or quick lime. For it is well understood that the mixing of blood cells with vegetable matter will cause the germination or perfecting of the typhoid cells in adults and diphtheria in children. We have fine deodorizers in common earth, ashes, fire and quick lime, so that we need not expose our eyes unnecessarily to the offense, nor our bodies to the danger of refuse of any sort. Observing these and other similar rules of cleanliness in the home, we are clean in bodies, homes and surroundings and we can ask and claim the assistance of God that our hearts and spirits may be equally clean, sweet and pure.

Questions.—1. Why is a clean home pleasing to the eye? 2. Why is it healthful also? 3. How would you wash your silverware? 4. You china? 5 Your pots, kettles and frying pans? 6. How often do you change your dishcloths and how do you wash them? 7. What are micro-organisms? 8. In what pan do you set your bread? In what manner do you sweep a room, with the broom pushed ahead or alongside of you? 9. Why does wet sawdust or salt keep the dust from flying? 10. Why do you tie up your head when you sweep? 11. What is the action of sunlight on disease? How often do you clean your closets? 12. What is your method of washing? 13. Why do you boil white clothes, and leave flannels and calicoes without boiling? 14. How would you wash white flannels? 15. What is the action of soap on grease? 16. When do you make your beds? 17. How often do you carry them into the open air to be freshened? 18. Why should pillows never be aired in the sunlight? 19. Where would you begin to clean house? 20. What method would you pursue in the cleaning of a room? 21. Why do you clean painted woodwork without soap? 22. What is the name of the accumulations (all microbes) upon the teeth which gather when the teeth are not cleaned once a day? 23. Where would you be most careful to clean your yard, around the door and paths, or under the steps and behind boxes and benches? 24. Why? 25. Did you ever see anything wasted or unclean in nature?

Note.—Let one girl write a paper upon house cleaning, when and how it should be done; another may describe either in writing or orally, a quick and clean method of washing; the third can give a brief lecture on dishwashing and scrubbing. One should bring a paper or lecture on "Flies their Use and Abuse."

LESSON III. —CLOTHING.

The articles used for the clothing of the family should be selected carefully with reference to durability, modesty and the uses to which they are to be put. Underwear made at home lasts much longer, and besides is an indirect method of sustaining home industry and building up the country. Dresses should be suitable to their needs; half-worn fine dresses make up pretty gowns for small girls, while they look out of place and wear very shabby if used in the kitchen. Every girl, like her mother, should have a wrapper for house wear, which is a real economy. No young girl in these Associations should be unwise enough to encase her body in corsets, or hang upon her hips skirts and bands. It is not considered refined or elegant now to wear the old-fashioned corset with its injurious steels; nor do sensible women fasten their skirts around the waist. They rather hang all weights and garments from the shoulders. A very sensible fashion could be set by the young girls in these societies determining to have no dresses for winter wear but those manufactured in Utah. This would save money to the whole community, besides giving the girls the satisfaction to be obtained by following the counsel of our leaders. All clothing should be watched and protected from undue wearing out or destruction. Spots should be cleaned at once from garments, as they not only look badly, but they are much harder to clean if left for some time. Clothes and hats should be brushed before putting away, and dresses should always be hung up even over night, never thrown over a chair. Common boxes are obtainable, and when neatly papered form safe receptacles for all kinds of ordinary clothes, so there is no excuse for clothes being thrown or kicked around. Winter clothing should be carefully guarded from moths, during the summer, and summer clothes should be put away without starch in them for the winter. Dollars are wasted by neglect, while pennies are being earned, by taking in washing and scrubbing. Every girl should begin early to learn to sew. Plain sewing and knitting ought to form part of a twelve year old girl's accomplishment, while girls of from 14 to 16 ought certainly to understand how to make all their own clothes, as well as cut and fit them. It is no disgrace not to be able to play the piano, or to crochet a tidy, but it is shameful if a girl grown to be 18 years of age cannot make neatly and easily any article of clothing she may need for ordinary wear; she should also be able as well to mend and darn neatly all her hose and underwear. Little girls can soon begin to sew carpet rags and patch squares, for home made carpets and quilts are as economical and as desirable as they ever were. A little study of the laws of harmony in forms, and colors as applied to clothing may well be made by any young girl who has a desire to dress prettily and becomingly. The more simple the style, providing the fit and the outlines are good, the prettier and more becoming the costume. It is right and proper that girls should make somewhat of a study of dress but it should not be at the expense of other more necessary things.

Questions.—1. What sort of fabrics for summer clothing wear best? 2. What cloth makes the most durable winter dresses? 3. Why is a red dress unbecoming on the street? 4. Where would such a dress appear proper and suitable? 5. What are advantages of home made underwear? 6. When would you wear a wrapper? 7. When would it be unsuitable? 8. Why do corsets injure women? 9. What are the effects of wearing skirts and bands around the waist and hanging them on the hips? 10. How would you arrange your clothing so it would be suspended from the shoulder? 11. What is your opinion of home made dresses? 12. How would you protect flannels from the moths? 13. Why wash the starch out of summer goods before putting them away? 14. How would you proceed to patch a quilt? 15. What would be the proper method of making the skirt of a dress? The bodice? 16. Why should stout people avoid plaid goods? 17. Why should a tall slender woman refuse to wear stripes? 18. What colors might a girl with dark hair and eyes wear? 19. What shades would suit a blonde?

Note.—Let six of the girls be appointed to bring to this lesson, each, a sample of sewing; say one an apron, one a neatly darned pair of hose, a well mended pair of little boys pantaloons, a skirt and the bodice or jacket to a dress, or any article of dress. Girls in the association can hire a good seamstress, and milliner for an hour or two each week to instruct them in these various branches, if they so desire, and this would be an interesting as well as valuable addition to this lesson.

LESSON IV.—FLOWERS.

Few things are more conducive to a spirit of peace and refinement in the home than the love and care of flowers. No woman is too busy to give a few moments to flowers, and to all women the outdoor exercise afforded by the cultivation of a garden is simply invaluable. A little effort to begin with and once begun, the blossoms soon exert a powerful fascination that never leaves the one who has learned to love and care for them.

The humblest sitting-room may be glorified by the brilliancy of these precious treasures, while the parlor receives from them its richest ornament. The soil for flowers should be rich, loose and comparatively free from rocks. Hardy perennials are easier to cultivate, and more satisfactory to the busy housemother, but the daughter can well spare an hour a day, from her studies for the weeding and watering of rarer and more choice blossoms than her mother's old fashioned stocks, and damask roses. The girl who longs for companionship will find it in the upturned faces of her pansies, while the morning bouquet placed upon the teacher's desk, or pinned upon the bosom of a dear girl friend, will tell the story of tender regard with perfumed breath. After your sitting room has been swept and garnished for the Sabbath day of rest, or to receive your expected guest, try the effect of a carefully arranged handful of flowers, even the despised sunflowers or any of our multitudes of wild flowers, in a vase or glass of water placed in the window, on the organ, or on the table. If you have flowers, be generous with them, they will repay you for plucking. Flowers need to be cut often. Remember the sick, or the aged who have not flowers, and send them some of your treasures. Always decorate the tables for your weekly Y. L. meetings with flowers. They call instinctively

for neatness and order, and each one present will feel, however unconsciously, the effect of their refining influence.

Clean linen, polished silver and glassware, placed with neatness and care upon the dinner-table make it look inviting and cheerful, but if you add a vase of fragrant, delicate flowers, you have lifted your prosaic dinner into the region of the refined, and beautiful, and the atmosphere of beauty becomes your right.

Do not be afraid to ask others to exchange slips and seeds, this is always a mutual gratification. Strict justice would require that you take to the Tithing Office, or hold in readiness for the proper time to pay your tithing your measure of seeds and slips in the Fall and Spring. They may be as great a blessing to others as yours have been to you.

Questions.—1. Why do you think flowers are refining in their influence? 2. What conduces to health in their cultivation? 3. Why do you love flowers? 4. Which do you prefer, cultivated or wild flowers? 5. What is a perennial? 6. What is an annual? 7. What common flowers are hardy? 8. Name some which are delicate. 9. Give some of the poetical meaning of flowers. 10. Why should flowers be plucked often? 11. When should they be allowed to go to seed? 12. When should they be prevented from going to seed? 13. What soil would you give roses? 14. Where would you plant violets? 15. What climbing vines do well in this country? 16. What would you do if you found insects on your flowers? 17. How often in the summer would you water your flowers?

Note.—This lesson could well be closed by a talk from some one who is a practical gardener, or from one who understands the rudiments of Botany, and can give the girls a clear idea of plant life, and its propagation and differentiation. Let some of the girls give the language of flowers, and others if possible recite verses, written about flowers by the poets.

LESSON V.—AMUSEMENTS AND SOCIAL DUTIES.

A machine in constant use, soon wears out. Machines need rest, a little oil, and some prudent cleaning and care. This is as true of the human machine as it is of the man-made machines. Change of occupation, rest, pleasure, or other recreation is as necessary to the body as oil and cleaning are to the engine. To recreate is, in other words, to re-create; to take a new lease on life, as it were. To hoe and plant in a garden is a fine means of recreation to some, while to others it may be very hard work. To play tunes on a piano may be a pleasure to some, but to others it would be work indeed. What, therefore, is work to one, may be recreation to another, and *vice versa*. The attitude of the mind towards any given task, has much to do with the fact of its being a pleasure or a toil. If a woman thinks it a pleasant thing to knit, it becomes to her, if not continued too long, a source of recreation and amusement. The girl who feels unwilling to attend her Mutual Improvement meetings, makes that pleasant duty a task or toil, by the way in which she

views it. There are some things, however, which by common consent, have been accepted as regular amusements. Dancing, feasting, bathing, riding, visiting, pic-nicing, and employments of like nature are looked upon by the young, at least, as recreation and pleasure. All these are expedient and proper in their time and place. If indulged in, however, at unseemly hours and too often, great evils may result therefrom. Parents have received divine commission to guard their children from all evil, whether of too much work, or too much play. Consequently, the child who disobeys his parents, does so at the peril of his health and happiness.

In nothing, should there be greater care, than in the management of our amusements. There is some laxity in the watchcare over our children's pleasures in this State. No party of young people should convene, either in halls to dance, in social gatherings, in canyons, on picnics, or should make up parties for excursions unless they arrange for some older person or persons to attend them in their pleasure-seeking. Such guardians should be willing to join merrily in games and plays, while relaxing no shade of care or guardianship. It was so in the early days of Utah to a great extent, old and young took pleasure together, and it ought to be so today. There are many delightful ways of recreating; let the young girls exercise their ingenuity in inventing new ones, only let such plays be modest and healthful. Our girls and boys should avoid excessive round dancing, and should find other ways of passing time than in playing cards or other games for gain, which have brought, and which still bring so much misery to young men who thus imbibe a love for gambling. One evening a week is enough for those at school to spend in pleasure; while three long evenings during vacation times may tax the strongest powers. These restrictions are dictated by the voice of wisdom, and deviation therefrom, to any serious extent, may entail regret in the end. The greatest care should be exercised over young people of both sexes between the ages of ten and eighteen, as then they are thoughtless and impulsive and habits of future recklessness are so easily engendered. Presidents of the Ward Associations should endeavor to gratify the natural desire of the girls for recreation by giving occasional sociables and parties, to which young men may or may not be invited. Young girls should show a self-sacrificing disposition towards their younger brothers and sisters and assist them to have a treat once in awhile. Those who are musical should always respond cheerfully to the parents' desire for music, while any girl may easily acquire the delightful accomplishment of reading, by reading aloud to her loved ones at home as often as possible. Girls who are not musical should commit pretty and simple pieces of poetry and prose to memory, for such recitations give much pleasure both at home and in society.

Questions.—1. What is friction? 2. How would you compare oiling a machine to amusement? 3. What conditions in life would make hoeing in the garden a pleasure? 4. What would you call playing on the organ? 5. When would such employment be a pleasure and when a toil? 6. Give illustrations of

when and under what circumstances attendance upon your M. I. meetings has been a source of pleasure, and when a disagreeable duty? 7. What were the separate causes thereof? 8. What is the difference between pleasure and happiness? 9. What will give pleasure to you? 10. What fills you with happiness? 11. Under what circumstances is a contentment of mind enjoyed? 12. Why should young people be glad to have their elders present in all their frolics and fun? 13. What is your opinion about young people being out at night? 14. Describe some new and innocent game you have seen lately played. 15. Why should young people be guarded in their young and tender years? 16. In what way, during the last month, have you contributed to the amusement and social pleasures of your home life?

Note.—Let one young girl give a description of a happy evening spent at home, describing what was said and done to produce this joy. Let another describe a pleasant social evening telling why it was pleasant. Let ten causes be given which would produce a pleasant evening, and ten causes be given which would spoil an otherwise social, happy time.

LESSON VI.—COOKERY IN THE HOME.

BREAD.

No one can claim to be a good housekeeper who cannot and does not make and bake good, wholesome and nutritious bread. Neither too light, nor not light enough; baked to a delicate shade of golden brown. If this kind of bread is not a constant adjunct to the table the girl, the mother or the housekeeper must acknowledge failure in one of the most important parts of her mission. Healthy brains are the product of healthy stomachs, and vice and sin wait with double power upon a weak liver or disordered stomach. Utah produces as fine wheat as any part of the world, and when this fine wheat is ground into flour, whether coarse or fine, the flour should have every element of the wheat, even to the outside covering or silica, and this flour will make a beautiful light, creamy bread, good to eat and sufficient to nourish the body. The Word of Wisdom says wheat is for man, and the fine flour in common use has only three elements of the wheat, leaving out the twelve others which contain the materials for bone, nerves and sinews. The wheat can be ground as fine as you care to have it, but it should contain all of its elements for human use and consumption. There are a number of excellent recipes for making good yeast, both with grated raw potatoes and with cooked potatoes. Whichever recipe is chosen, be sure the yeast is fresh and sweet. The moment yeast requires soda to sweeten it, throw it entirely away and get a fresh start, for it is spoiled. There are many ways of making good and wholesome bread, but here again whenever bread requires soda to sweeten it, it has passed the nutritious stage. Bread should rise if kneaded first, to double the original size, then it should be taken at once and put into the baking pans, as more rising ruins the sweetness of the bread. Care should be exercised as to the second rising, as here again there

is danger of the dough becoming too light. Seventy degrees is about the right temperature for dough in all its stages. The oven should be slow and moderate until perhaps the last ten minutes. White bread, ordinary sized loaves, should bake one hour and a quarter; brown or Graham bread will require one hour and a half, or a quarter of an hour more if the oven be very slow or the loaves large. Corn bread if made well is good and healthful, and occasionally gems, or toast or steamed bread is good.

Questions.—1. What are the qualities of good bread? 2. Why is hot bread not good for the stomach? 3. Why would a weak stomach cause a person to commit faults or even sins? 4. Quote the portion of the Word of Wisdom which speaks of the grain especially adapted to man and animals. 5. Give a good recipe for making raw potato yeast. 6. Give one for cooked potato yeast. 7. What is your method of making white bread? 8. How can you tell when the oven is too hot? 9. What is a good way to make brown or Graham bread? 10. How long do you let bread rise in the summer? 11. Give a good recipe for making corn bread. 12. Graham gems.

Let four or more of the girls be appointed to bring samples of bread, each describing her method of mixing and baking as she exhibits the sample. Let two bring samples of yeast, one can bring corn cake, and one graham gems.

LESSON VII.—COOKERY IN THE HOME.

VEGETABLES.

No one need lack variety in favored Utah. Not only all the grains but every vegetable grown in the temperate climate reaches perfection on Utah farms. The care of vegetables is easy, but they should be watched, as decaying vegetables are as productive of disease germs as rotting rags or mildewed fruit. In getting supplies for the winter, economy suggests buying by the wholesale, but health and cleanliness demand that vegetables should be kept in cool, clean receptacles, not tossed in dark holes or jumbled together in dirty sacks and musty bins. Let every box and bin be sweet and clean before stowing away vegetables, and where that is impossible, it is better to purchase in small quantities as needed, for it will be more economical in the end and far more satisfactory. Vegetables should form at least a third part of every dinner, but they should not be cooked on successive days exactly alike, as the appetite requires variety. All vegetables should be perfectly clean, yet should not soak in water (except dried beans). Vegetables should be put at once in boiling water salted. If they require more water fill from the boiling tea-kettle; never let vegetables stop boiling, and the moment they are done remove them from the fire and drain them at once. Potatoes are ruined by cooking five minutes too long. There is an infinite variety in the preparation and cooking of vegetables, and girls should experiment with many recipes, so that they may be adepts in the important matter of cooking and serving these delicious

"Foods for man." Steaming is a much better as well as a more economical method of cooking all kinds of vegetables. More time is required to steam them, but the results repay all extra trouble or care. A diet of Graham bread, vegetables and fruits will, with a little meat once a day in the winter, help to restore the sick to health and will keep the healthy well, strong and equal to any work. The Lord says in Section 69 in the Doctrine and Covenants, that all things are for the use and benefit of man, only they are to be in moderation. This word moderation—to be temperate in all things, is one of the key words of the Gospel.

Questions.—1. Name some of the vegetables grown in Utah. 2. What do they raise in Dixie (or the southern part of the Territory) which will not flourish in the middle portions of Utah? 3. When are peas ripe? 4. How can they be preserved for winter use? 5. When is the season for corn? 6. How would you prepare corn for winter use? 7. What are the best varieties of corn grown in your locality? 8. How would you cook old potatoes? 9. Describe the tomato and tell three ways to serve it. 10. What variety of winter squashes do you prefer? 11. What is the best method of cooking onions? 12. In what way can you serve winter beans without pork? 13. How long a time is required to cook summer cabbage? 14. Winter cabbage? 15. How do you boil potatoes? 16. What can you cook in the early spring for greens? 17. How do you can tomatoes?

Note.—Let one girl bring an essay on the furnishings and care of a good cellar. Let others bring various recipes for cooking vegetables and making pickles. Samples of the latter may be brought.

LESSON VIII.—COOKERY IN THE HOME.

MEAT.

Restriction is placed by the Word of Wisdom upon the eating of meats except in times of cold or famine, and even then it should be partaken of sparingly. There is a growing opinion among some of our best men that meat eating among the Saints will diminish from this time on and finally cease altogether. Certainly life can be sustained and nourished in its entirety without the use of meats of any sort. However, as the habit is at present to eat a little meat, at least once a day in the winter time, some space will be given here to its care and cookery. Meat should be butchered as nearly as possible in conformity with the Mosaic law. City meat inspectors declare the Jewish markets the ideal ones in respect to the sale and manipulation of all meats. No meat should be allowed to stand until tainted, it is then decidedly unfit for human consumption. Beef is considered heavier to digest than mutton. Boiled meat, if for soups, should be put on in cold water, otherwise always put it into boiling water, and after it has well boiled up, set back upon the stove to stew slowly, and if more water is needed, fill from the boiling teakettle. Meats should never be fried in grease. Steaks or chops should be seared on an oiled frying pan, being

turned very often to prevent the juices from escaping, or broiled in a broiler. Baked meats are to be basted often and are good coated over with flour, and then cooked in a double pan. Here again steaming does far better work than either boiling or baking. Chickens should be carefully cleaned and washed, and the lights and oil bags removed, and if to be stewed the same rule holds as for boiling meat. To stew means to cook slowly. Baked chickens are good stuffed with mashed potatoes. Fish should be put into very hot fat, if to be fried, and carefully turned when browned. Fish require slow and long broiling or frying. Baked fish are delicious, and steamed fish, especially salmon, are better than when cooked by any other method. Some prefer fish laid over night in salt. Veal is harder to digest than either beef or mutton, and requires very thorough and delicate cooking. Veal chops require slow, long cooking as they must be thoroughly cooked through. Baked veal may be stuffed the same as chickens, and then well basted.

Questions.—1. Quote that portion of the Word of Wisdom which speaks of meat. 2. What one substance will sustain life indefinitely without any other food? 3. Where do you find the tenderloin steak? 4. How should the shank be cooked? 5. What is tripe? 6. Where is the brisket? 7. How would you cook it? 8. What is the difference between the tenderloin and the round steaks? 9. Where are mutton chops taken from? 10. What is the difference between frying and broiling? 11. Between stewing and broiling? 12. Between roasting and baking? 13. How long would it take to bake a leg of mutton? 14. How long to boil it? 15. How long to steam it? 16. How would you cook a three year old hen to make it most palatable? 17. How would you prepare and cook a turkey? 18. Please describe the process of cleaning and dressing fowls. 19. What kind of fish are most plentiful in Utah? 20. How would you cook small trout? 21. How would you cook a ten pound bass or carp? 22. Where are the veal cutlets found? 23. Where is a fillet of beef cut from? 24. How would you cook it? 25. What is a calf's pluck?

Note.—At the close of these three lessons in cookery, it would be an agreeable change for the girls to arrange a dinner, every article of which has been prepared by their own hands. To this, all the parents of the girls and the bishopric might be invited to make a practical test as to the skill and competency of the girls. All the questions asked in these lessons can be answered by a good housekeeper, the town butcher, or any common dictionary.

LESSON IX.—SICKNESS IN THE HOME.

CONDUCT IN TIMES OF SUDDEN ILLNESS.

Few trials so tax the strength and endurance of parents as the frequent and sometimes severe sickness which usually accompanies the rearing of a large family. To a young and inexperienced mother the first illness of her babe has something terrifying if not distracting to her excited heart. Then is the time for her to seek for and exercise the strength and faith which belong to the Latter-day Saint, if it but be exercised. God has not left us without specific directions as to our course when visited by these afflictions. He tells us in Section 42 of the Doctrine and Covenants what we are to do; those who

have faith will be healed, and those who have not are told precisely what course to pursue. We are commanded to send for the Elders and have them administer to our sick, and whoso lives, lives to the Lord, and whoso dies, dies to the Lord. Can anything be plainer or more likely to be understood? When, therefore, you or your dear ones are smitten down by disease, you should first seek the Lord in earnest prayer; the parents should administer to the sick one as soon as possible. Accompany this, if you wish, with such simple remedies as you have, and then, if necessary, send for the Elders and have them administer to the afflicted one, in faith believing. It may be said that some one should be sent for who can tell what is the nature of the malady. Do you not think that God knows? His power is as great to heal the most baffling and sudden attack as it is to remove a simple fever. He can and will properly diagnose your trouble and will place his finger on the exact seat of your disease. If, however, no effort of your own or your friends' is sufficient to obtain the necessary faith, then there is time enough to send for earthly skill and help. And that should not be given by the hand of an enemy. Do not be too easily discouraged in seeking after faith, for Jesus told His disciples that some spirits went not out except through fasting and prayer. Whatever may be the course decided upon, seek for and exercise a calm reliance on the providences of God, and be sure and act in harmony with your parents, or husband as the case may be. Refrain from fuss and excitement, it is exceedingly injurious to the patient and yourself. Remember, faith and anxiety cannot exist in the same mind at one and the same time. Be afraid of doing too much, rather than too little; more people are injured by injudicious dosing with medicine, than are helped by doctoring. The simple, home remedies are often the safest to follow; always being careful to surround the patient with plenty of fresh air, cleanliness and quiet. Maintain your own calmness, depending upon God and His power, and your trials will become your blessings. Women, girls, and even children may safely place their hands upon a sick person's head, and administer to them in faith, but they should not seal the ordinance, which is the province of the Priesthood. But mothers have a right to bless their children, and if it is impossible to get the Elders, it is her duty to so bless and comfort her child.

Questions.—1. Quote that portion of Sec. 42 in the Doc. and Cov. which relates to the sick. 2. Why would you consider it proper to send for the Elders in case of sudden or other sickness? 3. In what manner is the oil consecrated, and by whom and where should it be consecrated? 4. What would you do if you had the toothache? 5. What value do you place on consecrated oil? 6. Relate some incident or incidents where faith has healed the sick. 7. Quote that portion of the Epistle of St. James which relates to the healing of the sick. 8. What has been your own experience in sickness?

Note.—Let three of the girls bring a paper or lecture on one or more of the subjects treated upon in this lesson. An excellent aid to these lessons will be readings from "Our Girls" or other safe and reliable medical work. The purpose is to awaken inquiry on the part of the girls to the importance of studying their own bodies, as well as to inform and polish their minds; but above all, let them obtain faith in the Priesthood, and the power and promises of God to those who obey His laws.

LESSON X.—CARE OF THE SICK.

NURSING.

It should be a part of every girl's education to know something of the laws of health, the care of the invalid and the sick room, and the preparation of food for infants and invalids. Not every one can take a course in a hospital, but every girl can acquire a few practical rules from her mother and in assisting to wait upon the sick in her own household get the requisite training. The two requirements for a good nurse, without which all else would be as naught, are cleanliness and quiet. Disorder or even dirt may be tolerated by the well and strong, but they are positive sources of suffering to the feeble and sick. The sick room should be neat and tidy. Let the bed be as clean as possible, and where it is impossible to change the sheets every day, let one set be kept out on the line to air for a day while the others are used. Let the fires be kept even and steady, not sometimes a blaze and again a chill. Bring all food or medicine in clean, shining bowls or glasses, for a delicate stomach would refuse the best of gruel or the most delicious toast if served in a bowl covered on the outside with the slop, or a dish covered with toast scrapings. The patient should be tenderly washed face and hands twice a day, and clean handkerchiefs should be in plenty. Bathing all over once a day, excepting where there is pneumonia or other lung trouble, is an essential to most invalids, and if a little salt is put in the water, and the skin is well rubbed after the bath, there need be no fear as to catching cold. A patient should never be awakened from sleep for anything, not medicine certainly, unless the sleep is an unnatural one. No talk should be indulged in; but it is very grateful to most sick people to listen to readings from the Bible or Book of Mormon, or some other religious work, given in a low, sweet tone. Never tell people they look sick or bad, but keep an element of cheerful hope and sweet faith in your face, in your heart, and in the very tones of your voice. A depressing mental or spiritual atmosphere is very quickly and keenly felt by the sick. All emanations should be at once removed from the room, and doors and windows flung wide open for a few moments. People want to get rid of the notion that fresh air necessarily gives cold. It is impure air which clogs up the system; fresh air will go far towards restoring health. Given plenty of fresh air and pure sunlight a very simple and light diet, plenty of bathing, and some simple help to nature in the way of rubbings, kneading, rest and warmth to keep up the circulation, any disease will be stayed, and if taken in time, health may be restored. Burning lamps in a sick room is disagreeable, and dangerous to the health of the patient. If you have not candles, set the lamp in an adjoining room or hall, with plenty of fresh air to carry off the odor.

- Questions.*—1. What are some of the laws of health? 2. What is sickness?
3. What do you know about a sick room? 4. How would you keep a steady fire?
5. How would you bring in a supper for a sick mother? 6. How would you

bathe an invalid? 7. Why should people keep quiet and not talk in a sick room? 8. What of the causes of a chill? 9. Name some of the remedies for a fever. 10. What is an enema? 11. What physical benefit is conferred by fasting? 12. 13. What is a congested organ? 14. How would you treat a case of severe toothache? 15. Were you ever healed of any disease and under what circumstances? 16. What do you know as to the nursing and feeding of infants? 17. When should infants begin to eat a little? 18. What then should they be allowed to eat? 19. What is the summer complaint? 20. How would you treat it? 21. How would you make toast water?

Note.—Let one girl bring either a written or verbal account of some fever in her family, its cause and treatment. Let another describe the family treatment for toothache, and earache. The third may tell or write her opinions concerning the use and abuse of medicines.

LESSON XI.—SICKNESS IN THE HOME.

THE PREPARATION OF FOOD FOR INVALIDS AND INFANTS.

In choosing food for the sick, it is better to learn what not to give than what to give. Meat should never be given to invalids or infants, unless by the advice of a physician. Broths are a little unsafe and should not be given except by experienced persons. Warm or hot breads should never be given, and fried bread or pancakes would be very deleterious to a delicate stomach. All under done or overdone vegetables are unfit for the well, much less should they be given to babies, or sick people. Over-ripe or under-ripe fruit falls under the same condemnation. Some sick people can digest milk with lime water in it, others cannot use it in any form. Some can eat a raw or slightly cooked egg, others cannot. There are a few simple gruels and fruits which are safe and can be used by nearly all sick people. Graham or oat-meal gruel well cooked, very thin and strained carefully, with a good pinch of salt and without milk or sugar, will be relished, and digested by almost any one. Tomatoes, stewed well, without skins, and poured over toasted bread is generally acceptable and nourishing. Mrs. Talmage's recipe for "Hot Water and That," given in the *Journal* has been often relished by convalescents who could eat nothing else. Oranges are always delicious, and rarely but sometimes disagree with the very sick. Canned or stewed fruit (for bilious people, without sugar) is an acceptable accompaniment to the slice of moist Graham bread. But preserves and jelly try the strength of a well stomach, and should never be thrust upon a sick one. Pickles are unfit for sick people and babies. If the stomach craves acid, give some lemon, and lemon water, without sugar, or this being impossible, a little cream of tartar, or some dried apple water will satisfy this craving, and rather do good than harm. Baked apples, and baked potatoes are allowable where the appetite craves them. Babies should be allowed nothing but the nourishment nature has provided, if that is plentiful, until the first teeth are through; then a crust of bread may be given the child to suck; when old enough to require more food, the

bread may have scalding water poured over it, and over this pour new milk and feed slowly to the child. This, together with a little stewed fruit, should form the chief diet of the child till two years old. Meat should not be allowed till the child is four or five years old. Pickles and preserves are unsuitable to the infant, as to the invalid. Give a child Graham or whole wheat bread, that the growing body, bones, flesh, nerves, teeth, hair and skin may be furnished with plenty of material to feed upon. Perhaps nothing in all nature but the whole wheat, and the whole milk, supplies this growing need so effectually as do these two articles. The food of the infant, like that of the invalid or the well, also should be given at regular intervals. Discourage eating between meals. Thus treated babies will thrive and grow; otherwise, mothers take a risk in rearing their tender offspring.

Questions.—1. What are some of the articles of food which ought not to be given to the sick? 2. What foods are injurious to infants? 3. How should vegetables be prepared for the sick? 4. Why is over-ripe fruit unsafe? 5. Why is green fruit unsafe to eat? 6. What proportions of lime water would you put to milk for invalids? 7. How would you cook an egg for a sick person? 8. How would you make oatmeal gruel? 9. How would you make cornmeal gruel? 10. What is the reason sick people crave acid? 11. How do you make dried apple water? 12. How can you tell when baked potatoes are done? 13. When do babies cut the first teeth? 14. How often would you feed a child a year old? 15. Two months old? 16. Name the fifteen elements in wheat, and tell what parts of the body are nourished by them?

Note.—Let as many as possible of the girls bring a recipe for some nice article of food for the sick, and let the president or some experienced person deliver a lecture on "babies," how to feed and care for them.

LESSON XII.—SICKNESS IN THE HOME.

EMERGENCIES.

Girls should early strive for that presence of mind, that calm control of self which best prepares anyone to meet and conquer all the sudden emergencies of life. The woman who screams at a mouse or a woman who throws up her hands and yells at every little accident is on the road to hysteria. Self-control is largely an acquired habit. True courage does not consist in feeling no fear or fright, but in conquering the fear and quietly going on in spite of it. Never give way to excitement in face of danger, but with a brief, silent prayer do the best thing, which best thing may sometimes be to be perfectly quiet and wait. Here are a few simple directions for some of the common accidents of home life. For a burn whether large or small, the skin unbroken or not, take a piece of absorbent or medicated cotton (common cotton will do but not so well) and saturate it with consecrated oil and put on

the burn. Put a dry piece of cotton over this and bind on a bandage. At night and morning if the burn be severe, take off the bandage and pour in more oil. This will heal a burn like the magic that it is. Linseed oil and lime-water are excellent remedies for a burn. For a cut, if a deep one, draw the lips together with sticking plaster, or take a stitch or two and then bind up with medicated cotton and consecrated oil. This dressing of oil and cotton is very fine for rheumatism, as also for bruises, sprains, sores, and fractures. A foot pierced by a nail, cut, bruised or sprained, after being soaked in hot water can be soothed and healed with a dressing of oil and cotton, especially with the accompanying prayer of faith. Strong ammonia is a dangerous remedy and deadly poison. Ammonia is an excellent antidote for all kind of bites, and stings from snakes, scorpions, tarantulas, centipedes and even mosquitoes and gnats. Weak ammonia will kill the little parasite which works under the skin and produces ringworm. Hemorrhage on the extremities can be stopped by pressure. If a wound is bleeding profusely, tie a bandage just above it and, inserting a stick, twist it to increase the pressure. Pressure above the bleeding point stops hemorrhage; if in a woman, immediate pressure on the abdomen with cold application should be used. Nose bleeding, if severe, can be treated with a little plug of cotton, the patient lying down with head low; put ice or preferably cold cloths, upon the back of the head and spine. A fit or spasm is not usually dangerous. Immerse the child or patient in as hot water as can be borne, pouring it down the top of the head and spine. Then wrap the patient in hot flannels and lay on the bed to induce perspiration. Get the objectionable article out of the stomach, which is usually the cause of the spasm or convulsion, and watch the patient's diet carefully as long as the liability lasts. A person in a faint should lie flat, and the head should be bathed in cool water, the hands and feet chafed. Quiet and all avoidance of excitement should mark the treatment of this as all sudden attacks, simple or acute.

Consecrated oil and milk are good for general cases of poisons.

For acid poisoning.—Alkalies, such as lime water, soda, soap; then give oil and mucilage.

Phosphorous.—Give emetics of sulphate of copper or magnesia, then give laxatives, after give oil and mucilage.

Arsenic.—Give magnesia, emetics, and stomach pump; then give opium and alcohol for stimulants.

For caustic alkalies, such as lye, vinegar, oil is needed.

Carbolic acid.—Give lime water and emetics.

Opium or laudanum demands an immediate emetic, either with stomach pump or large doses of mustard and water, or even salt and water—anything to induce vomiting. Then give strong coffee and keep the patient awake.

In case of fire, wrap about you a shawl or blanket, a piece of carpet or any other woollen cloth, to serve as a protection. If obliged to pass through smoke, bind a wet handkerchief over your nose and mouth, to breathe through. If you find a person's clothing on fire, throw them on the floor, and with rugs or shawls put out the fire. Never run when the clothing is on fire; it fans the flames. Always cultivate presence of mind, and throw a little water on a burning carpet or floor until the fire is out, then scream afterwards if you must scream. Keep your face low to the floor for smoke.

Questions.—1. What is presence of mind? 2. How can it be acquired? 3. What would you do if you found a spider crawling on your shoulder? 4. What would you do if a toad hopped under your foot? 5. What is the difference between fearlessness and courage? 6. How would you treat a burn? 7. What would you do with a cut finger? 8. What is ammonia? 9. For what is it an antidote? 10. What is hemorrhage and how would you treat it? 11. What would you do if your baby sister were to be thrown into a convulsion? 12. What would you recommend for the diet of a teething child troubled with occasional spasms? 13. When would you administer oil as an antidote for poison? 14. What does the Savior say about poisoning, or drinking deadly things? 15. How would you act in case of a sudden fire, say in the room now? 16. Why put woollen clothes about you in case of fire?

Note.—Let one of the girls write a story about a man nearly drowned but restored to life. Another can give a lecture on scalds and burns, illustrating the same with stories and incidents from life. The third may write an essay on presence of mind.

PHYSICAL CULTURE DEPARTMENT.

INTRODUCTION.

So much masquerades under this heading that before giving a practical lesson it would seem wise to define our position. Many vague ideas are abroad, and such a multiplicity of systems have been written and talked about, that we may class anything from a thorough knowledge of human anatomy and physiology, together with practical ideas of apparatus and systems, to the least smattering of calisthenics, under the name of a "system."

This "system" may be a compilation from either the German or Swedish, claiming that gymnasiums, proper dress and baths are unnecessary, or we may have on the other hand a pugilistic trainer, with his striking-bag and boxing gloves, each calling itself a "system" of Physical Culture.

Because we cannot accept the pugilist ideas, and do not wish them taught to our children, let us not take the other extreme and be led to withdraw our support because this is placed under the heading Physical Culture. Study the subject, and you will become convinced that there is a necessity for an awakening in the minds of educators, and that this subject should be taught, and taught understandingly.

Physical Culture is a science. It is that science which treats of the education and cultivation of the body, and is no more to be separated from education as a whole than the physical can be separated from mind and spirit. The interdependence of the body, spirit and mind may be likened to links in a chain. If one link is broken or injured the strength, beauty and usefulness of the entire chain is affected.

Physical Culture and Delsarte are not synonymous terms, although I hear them used every day interchangeably; neither is Physical Culture, German, Swedish, Sargent or any other "system;" but may be all of these and more. A person who can perform a few tricks upon any piece of apparatus, train a man for a race or pugilistic contest, give a few exercises, or wave his or her arms in a graceful manner, is not a teacher of Physical Culture, and such pretenders are to be avoided.

Such teachers usually know everything about the subject, and have complete (?) "systems" of their own for you to try. It is not the calling a thing by a name which makes it such, and it is not calling a few exercises a system which makes it one.

A system of gymnastics must be based upon sound physiological principles, and must have a definite aim in view, i. e., the harmonious development of body, mind and spirit. It cannot be learned in a day or week, or even in a lifetime. Harvard and Cornell universities have considered the subject of such importance that it has been placed in the regular course of study, and requires four years to graduate in this subject. Yet this branch of education is only in its infancy, and we have yet to learn how intimately connected a sound body is with sound mental and moral qualities. We have yet to realize that the ideal of education is the harmonious development and training of all the powers of a man's being—body, as well as mind and heart.

There are but two systems of gymnastics worthy of the name, the German, and Swedish. There is at present no American system, and the so-called "systems" are merely the grouping together of various exercises by different people of limited experience and tagging them A. B. C., X. Y. Z. and giving them a pompous title. Dr. Sargent's pulley weights and anthropometric basis for physical education should be called such, if years of arduous scientific labor and research, or the benefit derived from it by mankind could make a system. Dr. Sargent himself makes no such claim. His physical examinations and anthropometric charts form a basis for all intelligent work in this sphere. They stand in relation to this work as the entrance examination of school or college to its curriculum. His pulley-weight appliances tend to remedy the lack of development in different parts of the body, and although most necessary, are better placed under medical gymnastics than with educational. Dr. Sargent is a leader in this grand movement, because he has placed this subject upon such a scientific basis, teaches a harmonious amalgamation of all systems and ideas which will be beneficial to man.

A few words now upon the systems. Delsarte is not a system of physical education. Could Francoise Delsarte know of the uses his wonderful theories of expression have been put to, he would turn in his grave. This system of expression sets forth certain exercises called Freeing exercise, which develop the power to relax antagonizing muscles, which is most important for health, as well as for grace and strength. The exercises called Controlling, Vitalizing, Composing, etc., develop of grace and expression in the body, what is most important, and should also be used in physical education. But if we were to claim that Delsarte in itself is a

perfect system of physical education, we limit ~~our~~^{our} field of usefulness.

The German system may be said to have originated with Fredrich Ludwig Jahn, about the beginning of this century, although Simon, Du-Toit, Guts-Muts, Pestalozzi paved the way before him. The German system of today provides gymnasiums, with a variety of apparatus, such as horizontal bars, parallel bars, flying rings, trapeze, ladders, horse, buck, dumb bells, wands, Indian clubs, etc. With these many movements may be performed, from the easiest and simplest to the heaviest and most difficult feats.

Swedish gymnastics were founded by Pehr Hendrich Ling, and may be given with or without apparatus. The difference between the Swedish and German system lies principally in the "day's order," or the manner of laying out an hour's lesson and in the progression from day to day. The Swedes give a certain order of movement, based upon physiological principles, and aim to use all parts of the body in one lesson, no matter how brief the period. The Swedish system is especially adapted as a basis for public school work, and is graded, as well as progressive from day to day.

The work given here will be according to the ideas of Jahn, Ling, Delsarte and Sargent. It will be work without apparatus, except such as are found in each society. This work is not a substitute for that which you might get from a teacher, for always remember that the "dead letter" is cold and may lead into error, which the living example would correct.

GENERAL INSTRUCTIONS.

1. Follow the order of exercise *exactly*, for by so doing you will gain the greatest benefit.
2. If a lesson is difficult for the class, repeat it the next lesson.
3. Be sure that your young women are dressed properly—without corsets, or bands, and clothing suspended from the shoulders.
4. The formation of Mutual Improvement Leagues in each Stake and Ward will facilitate your work; you may thereby secure instructors. If you are not prepared to do this, select one of your number, best qualified, to act as leader for a month or for the year.
5. If you can induce your association to adopt the regulation gymnastic suit, better results may be obtained.
6. The leader should watch each member, and be careful that the correct position is maintained.
7. The leader should practice the exercise, learn the lesson by heart, and *practice before a mirror* that she may present herself as an example.

LESSON I.

We may consider Physical Culture as divided into four classes of gymnastics, viz.: medical, educational, military and æsthetic. Medical gymnastics include those exercises which are used to alleviate or prevent bodily deformity or disease.

They should only be used when directed by competent medical or gymnastic authority. The misuse of this variety has proven a fruitful source of harm, often intensifying instead of correcting the conditions for which they were used.

Educational gymnastics are those which are given with a view to educating mind and body. Gymnastics of the third class, military, have for their aim the development of those qualities most essential in the soldier. *Æsthetic* movements are light exercises, which tend to develop grace, ease, poise, and an elegant carriage.

In these lessons only the educational and *æsthetic* divisions will be considered, for it is obvious that the other varieties are impracticable of treatment in such articles.



FIGURE 1.

It has been wisely said that whatever is put into an exercise will be gained from its practice. Therefore, let your aim be two-fold—to acquire strength, and by it health and grace. Grace is especially to be desired, although few seek it, because the term is so grossly misunderstood. The generally accepted idea is that grace is the pretty artificiality of movement for which society aims, and is so often taught erroneously for *Delsarte* expression, and grace is considered to be beneath the attention of practical people. But in the midst of a most practical age, I assert that it is of all things to be most cultiv-

ated. To be graceful means to be healthful. Grace is not lackadaisical or languid movements, but, rightly understood, denotes strength instead of weakness. Herbert Spencer says: "Grace is ease in force." Let each pupil desire grace as much as the health it promotes. Grace is economy of force, awkwardness is physical extravagance. The exercises which are given to promote grace are those from Delsarte's Philosophy; therefore in their practice ease and economy must be the guiding idea. In the German and Swedish gymnastics, let your thought be to *expend your energy*, as you have saved it in the former movements. The aim in this is to get strength (health), and that can only be attained by investing strength.



FIGURE 2.

A man does not plant corn expecting to reap potatoes; no more can you expect to have a harvest of health unless you plant strength in the exercises. Therefore aim to be graceful and healthful.

The attitude of the pupil is most essential; for only in a correct posture are all the organs of the body in their relative position, without being cramped. The *fundamental* or correct position (See Fig. 1) requires that the knees should be straight, without being stiff, the hips drawn well back so as to keep the abdomen in; the chest forward and expanded; the arms hanging at sides in a straight line from shoulders to tips of fingers; the head well poised on shoulders and chin in; the weight of

the body on the balls of both feet; heels together, toes turned out to form a right angle. I cannot too earnestly advise you to take great care as to your starting position, for all the exercises are based upon correct poise of the body, and to practice with stooped shoulders and head and hips forward (Fig. 2) would simply aggravate these deformities and your weaknesses.

SWEDISH.

I. Order Movements:—Attention! Place Rest!

Explanation:—At the command attention bring the body into the fundamental position as described above. Place rest, remove one foot from its position and place it either forward or back, allowing the body to relax.



FIGURE 3.

II. Leg Movements: Hips firm! Feet close! Open! (Fig. 3.)

Explanation:—Begin with body in fundamental position. Hips firm require the hands to be placed at the waist, grasping the hip bone, the thumb behind and four fingers in front pressing downward; wrist straight and one line from elbow to little finger; elbow slightly back. This movement isolates the abdomen from the trunk (torso) so that the exercise may be more easily confined to the parts named. It also supports the respiratory organs, by lifting chest, and renders breathing easier. Caution.—Do not let the elbows come forward as this cramps the chest.

Feet Close:—Close the feet quickly together until they are parallel (Fig. 3). Caution:—Do not disturb poise of body or drag feet, but lift toes well.

III. Arch Movements: Hips firm! Trunk forward bend! Raise! Trunk backward bend! Raise!

Explanation:—Trunk forward bend is executed by flexing the trunk forward in the hips, keeping the shoulders and head well back. This exercise strengthens the back, and arches the chest. It acts beneficially upon the digestive organs.

Trunk backward bend:—Arch the back slowly, making a curve from the neck to the small of the back. Take care not to bend too far back as to produce a strain, and keep knees straight. This exercise raises the chest and acts upon the abdominal muscles.

IV. Arm Movements: Arms forward raise! Sink! Arms sideways raise! Sink! Arms forward upward raise! Arms forward downward sink!

Explanation:—Lift the arms from their position at side to a position in front of body, having the arms in a straight line from shoulders, and palms facing.



FIGURE 4.

Sideways raise:—In the same manner raise the arms until they are in a line with the shoulder at the side, palm of hands being down.

Forward upward raise:—Raise the arms to forward position and from that directly above head, palms facing. Be careful to straighten elbows. In same manner (downward sink) return arm to place. Arm movements are excellent for chest, back, and waist muscles.

V. Balance Movements: Hips firm! Heels raise! Sink!

Explanation:—Lift both heels as high as possible (Fig. IV.) keeping heels together and without bending knee or body. This exercises the muscles of the lower leg, and aids in keeping the parts of the body balanced.

VI. Respiratory Movements: Arms sideways raise! (Inhale!) Sink! (Exhale.)

Explanation:—As arms sideways raise (see direction above) take in a deep breath, and as the arms return to position, exhale.

Give each of these exercises ten times, sometimes putting greater force in the first part of the exercise and again in the last part of the movement.

LESSON II.—DELSARTE.

One of the first things to be acquired by the student of physical culture is flexibility of joints and muscles. The



FIGURE 5.

physiological function of a muscle is to relax and contract, and a system which has in view the contraction of muscles not only fails to accomplish a desirable result but is positively harmful. Many a "muscle-bound" man owes his condition to such erroneous teaching. A muscle which has not the power of relaxing, loses in time the ability to contract at will and in this condition is worse than no muscle at all, for it being useless, becoming a burden upon the system.

Relaxation of the body is essential as the principle that we must break down error before we can build up truth. Stiffness and the errors of individuality must be eliminated

before we can produce strength and health. Otherwise we will be simply cultivating faults instead of getting rid of them. The exercises of Delsarte called Freeing are designed to give perfect relaxation and elasticity to action. The nomenclature of the Delsarte philosophy has been so much ridiculed that each disciple has cast about for a better term to express the meaning of the master. I term the exercise Freeing and Controlling because these seem to give more meaning to the work than devitalizing, and vitalizing, decomposing and composing.

Freeing: 1st Exercise. Fingers and Toes.



FIGURE 6.

Explanation:—Fingers. Relax the hand at the wrist completely, palms turned toward the body, then by a quick, strong movement of the wrist fling the hands downward with the same action as you would to snap the fingers.

822 Toes. Relax the foot at the ankle and by a movement of the upper leg cause it to move up and down without controlling the motion of the foot.

2nd Exercise. Hands.

Explanation:—Allow the hands to drop easily from the wrist. Then by the action of the upper arm let the hand shake up and down.

In the same manner move the hands to the right and left, forward and back, and with a rotary movement.

In the freeing exercises take great care that the will power is entirely withdrawn from the part to be exercised, so that the part hangs limp, without life. It will take a great deal of

practice to accomplish the entire freedom of the muscles and joints, and do not therefore become discouraged, but continue in practice.

Controlling Exercises:—There are three elements of grace: ease, precision, and harmony. Ease necessitates complete flexibility and gives repose to action. Precision regulates the economy of force in expression and gives dignity to action. Harmony of movement which governs all co-operation in action gives charm, unity, clearness, beauty and perfection to action. The Harmonic Poise of Bearing contains these three elements of grace. It requires that if a person be standing upon the right foot, right hip must be thrown out, shoulders inclined toward left, head inclined toward right and visa-versa.



FIGURE 7.

You will find that the poise of the works of art depended upon this law. The equilibrium of the body also necessitates that the body should follow this position. Place your feet together in fundamental position and you will see that the normal form will have the curve of a line of beauty, viz.: two convex curves joined by a concave curve. From feet to hips we have a convex curve, from hips to shoulder the concave, and from shoulder to crown of the head the convex. Now when we change the weight so it no longer rests upon both feet we must preserve this line of beauty.

Harmonic Poise for Unity:—1st Ex. (see Fig. 5).

Stand both legs strong (i. e. with weight evenly divided) and feet above twelve inches apart. Pass weight of body to right leg, slowly and easily and imperceptibly without setting on hip and shoulder to left side.

Do this in such a manner as to free the left leg entirely from weight of body,

taking care to keep the apex of the spine in the same line as when the weight was on both feet.

Having finished the first movement slowly return weight of body to left leg observing the same rules as above.

Your body when weight is upon either foot is in harmonic poise or balance. That this poise may be fully appreciated, from the position with weight upon right foot, incline the shoulder to right side and you become awkward. Continue the movement and you fall, thus proving the lack of equilibrium.

The opposition of the three parts of the body is one of the most beautiful things I know of. Hour after hour has passed, as I have noted one after another, the exquisite forms of the gods and heroes in the great museums. No matter what the character the marble portrayed, battle or peace, pleasure or grief, anger or sorrow, the divine lines of opposition were shown. These lines indicate a moral poise which



FIGURE 8.

should always be, but, alas! in our fallen nature is not always found. This exercise will aid you, my pupil, in walking, standing, and in fact every movement. You will wonder, if you practice faithfully, at the ease with which you accomplish a long walk which a few weeks before you could not have done, except with discomfort.

The controlling exercises must be practiced very slowly, indeed, and in direct opposition to the Swedish exercises, from which to gain the benefit, must be executed with vim and energy. If you are of a nervous temperament practice the first exercise for harmonic poise, and your excited nerves will become calm.

Form a habit of practicing at a certain time in the day, for then the system grows to need it and is ready for the ex-

ercise as it is for your meals. If one eats irregular the entire body suffers, and for the same reason it is much better to exercise at stated times and to let nothing interfere. Morning or evening is the best time. In the evening if you do not sleep well, and in the morning if you have little energy for the day's duties.

LESSON III.

Take lessons I and II together. Give the freeing exercise after lesson I and again after the controlling exercise of lesson II.



FIGURE 9.

LESSON IV.—GERMAN.

Fancy Marching and Steps.

I. In line.

Explanation:—Form a line facing the leader along the hall.

II. Right Dress! Front!

Explanation:—Place the left hand on the left hip, elbow straight. Turn the head to the right (taking care not to turn the shoulders) come up until your chests are in line (don't look at the feet) and moving down until you have room for your elbow. Repeat this several times until the class performs the exercise easily.

Front:—Come to position head front, arm down.

III. Right Face, One, Two!

Explanation:—(1) Raise the right toe and the left heel. Point your body to

the right ninety degrees by the left toe on the right heel; (2) bring left foot up to right, heels together. Take care not to disturb the pose of the body. Repeat several times taking care not to become dizzy.

IV. Right Face! Forward March! Left, right, left, right! Halt!

Explanation:—Right face—see above.

Forward march. At the command March! step out with the left foot keeping the chest up, head back, chin in, and hips back. Be sure the ball of the foot strikes the floor first, toe pointed downward.

V. March raising leg straight forward!

Explanation:—Raise the leg as high as you can, pointing the toes down. Do not bend the knee.

VI. March raising knee bent upward!

Explanation:—Raise bent knee to right angle in knee joint upon each step. Toe pointed downward.

VII. March raising heel backward.

Explanation:—Raise heel backward bending at knee. Do not raise knee upward. Toe pointed.

VIII. March raising heel diagonally forward in front of opposite knee.

Explanation:—Bend knee and raise heel in front of opposite leg. Toe pointed.

Arch ankle in all these exercises pointing toe downward.

Give freeing exercises of lesson II.

LESSON V.—GERMAN.

I. Order Movements: Attention! Right face!

II. Leg Movements:

a Hips firm! Feet sideways place! One! two! Feet replace! One! two!

Explanation:—Stand in fundamental position. This exercise is executed in two counts. On one place the left foot directly to the left, the length of one foot;* on two the right foot is placed the same distance to the right.

b Hips firm! Right foot forward place! Replace!

Explanation:—The right foot is placed two feet* distance in front of the left foot, the weight maintained upon both feet. Take care that the toes are turned out at an angle of 90 degrees.

Replace: Bring foot back to its position. Knees straight.

c Hips firm! Left foot forward place! Replace!

Explanation:—Same as above except with left foot.

d Hips firm! Right foot outward place! Replace! (Fig. VI. Leg position.)

Explanation:—Place right foot, two feet distance and in a direct line from the instep, obliquely formed. Take same precautions as above.

* Foot refers in these lessons to the length of the student's foot not to linear feet.

c Hips firm! Left foot outward place! Replace!

Explanation:—See above, only execute with left foot.

III. Arch Movements:

a Hips firm! Head backward bend! Raise!

b Head forward bend! Raise!

Explanation:—*a* Bend the head slowly backward, being careful not to push the chin forward, and without bending the head sideways. Bring head back to position on raise.

b Arch the head forward as far as possible. These exercises tend to bring the head to a correct position upon shoulders. Quintilian says, "As the head gives the crowning grace to the body, so does it principally contribute to grace in expression."

How seldom we see the head carried as a "crown."



FIGURE 10.

IV. Back Movements:—Arms forward and upward raise! Trunk forward bend! Raise! (See fig VII.)

Explanations:—Raise arms forward and upward as in first lesson, and keeping the arms to the ear, bend the trunk forward. The arms extended brings greater action upon the back muscles.

V. Front Movements:—Arms forward and upward raise! Trunk backward bend! Raise!

Explanations:—Bend back from the hip, raising the arms overhead as in exercise above, keeping arms extended. Take care not to bend too far back, as the arms extended lengthens the lever. This may be practiced, alternating with exercise above.

VI. Arm movements:

a Arms upward bend! Position! (Fig. VIII.)

b Arms upward bend! Arms sideways stretch! Bend!

c Arms upward bend! Arms upward stretch! Bend!

d Arms upward bend! Arms forward stretch! Bend!

Explanation:—*a* In arms upward bend the forearms are flexed upon upper arm until fingers touch shoulders. (See arm position Fig. VIII.) Keep the forearms close to the body, and be careful not to bring the hands in front of the chest, thereby restricting it. Return to position with arms at side.

b With arms bent upward, extend arms sideways, palm of hand down, sharply.

c From arms bent extend arms upward quickly, palms facing.

d From same position extend arms forward, with palms down.

VII. Balance Movements:

a Heel raise! Right foot forward place! Replace! Heel sink!



FIGURE 11.

b Heel raise! Left foot forward place! Replace! Heels sink!

Explanation:—Raise heels as high as possible, and in this position place right (or left) foot, one foot distance to the front, keeping the weight equally upon both feet.

VIII. Jumping.

Prepare to jump! Hips firm! Heels raise! Knees deep bend! Knees stretch! Heels sink! (Fig. VIII.)

Explanation:—Raise high on toes, and from this position bend knees to an angle of 90°. (See leg position Fig. VIII.) Take great care not to bend forward in the waist, but keep chest high. Bend knees over toes, keeping heels together. This exercise is exceedingly difficult, but is very beneficial. Bring all the leg muscles into action as well as many of those of the lower trunk.

IX.* Respiratory:

Arms sideways and upward raise! (Inhale!) Arms sideways and downward sink! (Exhale!)

Explanation:—Raise arms slowly sideways, turn palms up and move to upward position, inhaling, then letting out the breath, return arms to position in the same manner.

Be exact in your positions, and follow directions strictly.



FIGURE 12.

DELSARTE.

FREEING.

3rd Exercise. Wrists.

Explanation:—Raise arm at side, hand pendent, palm down, with arm strong and straight as far as wrist. Remove all sense of will from hand and wrist, so the hand hangs with full weight at the wrist. By the action of the arm muscles (only from shoulders to wrist), toss the relaxed hand up and down, at first slowly, and then more rapidly. Exercise the other arm in the same manner, and then both arms together.

LESSON VI.—CONTROLLING.

2nd Exercise:—Harmonic poise in the oblique.

Explanation:—Stand in harmonic poise with the free leg advanced as if preparing to walk forward. From this position carry the weight forward on to the free leg, shoulders back, head forward; then carry weight to leg behind, shoulders forward, head back. Exercise the other leg in the same manner.

3rd Exercise:—For flexibility of hip. (Fig. 9.)

Explanation:—Stand upon both feet, feet twelve inches apart, laterally. Transfer the weight of the body to the right hip, at the same time raising right arm, elbow straight until the back of the elbow touches the side of the head, shoulders inclined to the left, head to the right. Transfer the weight to the left foot, slowly, observing the same order of movement for the left arm, at the same time dropping the right arm at side. Let the hands be free, wrist leading in both movements. Repeat.

Review lesson V.

LESSON VII.—GERMAN.

Review lesson IV.

Marching and Fancy Steps. (March time.)

I. Right dress! Left face! One! two! Right face! One! two!

Explanation:—Left face; (1) raise the left toe and right heel, pivot the body to the left ninety degrees; (2) bring right foot up to left.

II. Lock step! One! two!

Explanation:—Step forward with the right foot on one, bring the left foot up locking the heels on two.

III. Lock step, raising leg straight forward! One! two! (See lesson IV, exercise 5.)

IV. Lock step, raising bent knee upward! One! two! (See lesson IV, exercise 6.)

V. Lock step, raising heel backward! One! two! (See lesson IV, exercise 7.)

VI. Lock step, raising heel diagonally forward! One! two! (See lesson IV, exercise 8.)

Review lesson II.

LESSON VIII.—SWEDISH.

Review freeing movements of previous lessons.

I. Order Movements:—Right face! Left face!

II. Leg Movements:

a Right toe position—forward. (Fig. 10.)

Explanation:—Raise the right foot from hip and swing forward until the toe touches the floor, with heel raised. Take great care not to carry weight upon the moving foot. These exercises are especially beneficial to those who become easily tired walking.

b Same with left foot!

c Right toe position sideways right.

Explanation:—Place right toe in the same manner as above directly to the left—toe out at the same angle (45 deg.).

d Same with left foot.

III. Arch Movements:

a Head to right, twist! Front!

Explanation:—Turn the head to the side as far as possible without bending the neck. The shoulders should be perfectly square.

b Head to left, twist! Front!

Explanation:—Exercise in same manner as above, twisting to left.

IV. Back Movements: Arms forward, and upward raise! Trunk forward, and downward bend! (See Fig. 11). Raise! Arms sink!

Explanation.—Bend the body forward—not merely at the waist but beginning with the head. The small of the back should be concaved arched the dorsal part flattened. Take care to keep the arms to the head opposite the ear.

V. Front Movements: Arms forward and upward raise! Trunk backward, bend! Trunk raise! Arms sink!

Explanation:—Arch the spine slowly and evenly backward and downward, beginning with the head. The entire spine should partake of the movement.*

VI. Arm Movements:

a Arms forward, bend! Sideways stretch!

Explanation:—Bring hands straight up in front of chest, palms down, bend the elbows in same plane as the shoulders. The thumbs extended approach the chest. On stretch extend arms at side, palms down. If executed properly the chest will be expanded and shoulder blade brought back into position. Take care to raise the upper arms horizontally sideways, with forearms sharply bent upon them in front.

VII. Balance. Hips firm! Right knee forward bend! Stretch!

Directions:—Bend the knee up sharply forward, making a right angle in knee joint. Stretch the knee out making the leg in a line from hip. Keep chest expanded.

b Left knee forward bend! Stretch!

VIII. Jumping. In place jump!

Explanation. This is done in six counts. On one, heels raise; on two, knee bend; (this is executed in the same manner as in place jump see Fig. 8,) on three, the knees and ankles are quickly stretched and thrown straight upward from the floor with back straight chest forward and head well back; on four, the toes and the balls of the feet touch the floor, the knees bend to their former position, (See Fig. 8) And the body must be well balanced without stooping forward or backward; on five, the knees are stretched and on six, heels sink. Take care to keep the weight on toes in coming to position as this breaks the jar to back.

X. Respiratory. Arms upward bend, sideways stretch (inhale)! Arms sink (exhale.)

* In these exercises take care not to bend only at waist but to curve the entire body.

DELSARTE.

FREEING.

4th Exercise. Shoulders.

Stand with weight upon both feet raise arms (elbows straight) hands pendent, high as possible, then withdraw the will power from the arms, allowing them to fall at sides. In this seek to withdraw all influence of will from the muscles of the arms so as to become sensible of weight at shoulders.

5th Ex. Stand in harmonic poise upon right leg—shoulders as far as possible to left. Raise the left arm, elbow straight, hand pendent out as far above the head as possible, then withdraw all will and drop arm as if paralyzed at side. Stand in harmonic poise on left leg and exercise left arm in the same manner.

6th Ex. Allow the arms to hang as in exercise 4. By a twisting action of torso, swing the arm backward and forward, taking care to keep it free from all volitional influence, so that the action of arms shall be produced by the twisting of the body and not by the unconscious efforts of the muscles of shoulders.

CONTROLLING.

4th Ex. Harmonic poise for flexibility of hip. (See Fig. 9.)

Practice the harmonic poise with arms in the oblique; taking care to keep the chest front, as in 2nd exercise.



FIGURE 13.



FIGURE 14.

5th Ex. Harmonic poise for oneness.

Both legs strong, body erect and chest dominating, head erect and well drawn back on spine. Radiate the center of gravity of the body, without bending at the waist—from the heels to the balls of the feet; filling lungs with forward movement and emptying with backward movement.

LESSON IX.

Review lesson VI.

Marching and fancy steps. (Polka time.)

I. Change step. One! two! three!

Explanation:—Step forward with left foot, bring right foot up behind left, and step forward again with the left; step forward with right, bring left foot up, and step again with right, etc.

II. Review lesson VIII.

LESSON X.

Marching and fancy steps.

I. Review all steps of previous lessons.

II. Change step, raising leg straight forward! One! two! three!

Explanation:—Combine as in lock steps.

II. Change step, raising bent knee upward! One! two! three!

III. Change step, raising heel backward! One! two! three!

IV. Change step, raising leg diagonally forward! One! two! three!

V. Review lesson VIII.

LESSON XI.—SWEDISH.

I. Order:—Right Face! One! two! Left face! One! two! About face! One! two!

Explanation:—About face—Turn on the right heel, pivoting with the left toe one-half around. Bring left foot up on count two.

II. Leg Movements:—*a* Hips firm! Right forward fall out! One! two! Left forward fall out! One! two! (Fig. 12.)

Explanation:—*a* (1) Place the right foot three feet distance in front of left, bending right knee, taking care to keep left straight. The weight is entirely on the forward foot. (2) Bring foot back to position. Same left.

b Right outward fall out! One! two! Left outward fall out! One! two!

Explanation:—In the same manner as above place foot in diagonal direction from instep. (See dotted line Fig. 12.)

c Right sideward fall out! One! two! Left sideward fall out! One! two!

Explanation:—In the same manner as above carry weight sideward. (See dotted line Fig. 12.)

d Right backward outward fall out! One! two! Same left.

Explanation:—In the same manner place the right foot diagonally backward (see dotted line Fig. 12) keeping weight on the left foot and bending left knee. Same left.

e Right backward outward fall out! One! two! Same left.

Explanation:—Place right foot three feet straight back of left, bending right knee. Same left.

Notice:—In these exercises keep the trunk of the body erect.

III. Arm Movements:—Arms forward, upward, sideward and downward stretch! (Eight counts.)

Explanation:—See previous lessons.

IV. Arch Movements:—Head forward bend! Head backward bend! Head to right twist! To left twist!

V. Balance:—Hips firm! Heels raise! Right leg forward raise! Same left.

VI. Back Movements:—*a* Arms half upward bend! (Fig. 13.) One! two! three!

Explanation:—(1) Arms sideward raise; (2) turn palm up; (3) bend at elbow. Take great care to keep the shoulders back and chest up.

b Arms half forward bend! One! two! three!

Explanation:—(1) Raise arms sideward; (2) turn palm forward; (3) bend, making a right angle in elbow joint. These exercises will require much practice to do well.

VII. Side Movement:—Hips firm! Bend trunk to left! Same right.



FIGURE 15.



FIGURE 16.

VIII. Jumping:—In place jump! One! two! three! four! five! six!

IX. Respiratory:—Arms forward and upward raise! (In-hale!) Sideward and downward sink! (Exhale!)

LESSON XII.—DELSARTE.

Freeing Exercise:—Review: Leg. Raise right leg and swing around! Same left.

Controlling:—Harmonic Poise for Flexibility of Chest.

Explanation:—Stand with weight on right foot, left foot forward. Move the weight forward, opening arms gradually as the chest opens until the forward knee is bent strongly. (Fig. 15.) Slowly return the weight to back foot until the knee is bent and chest is contracted. (Fig. 16.) Center the action in the chest which should move first.

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